

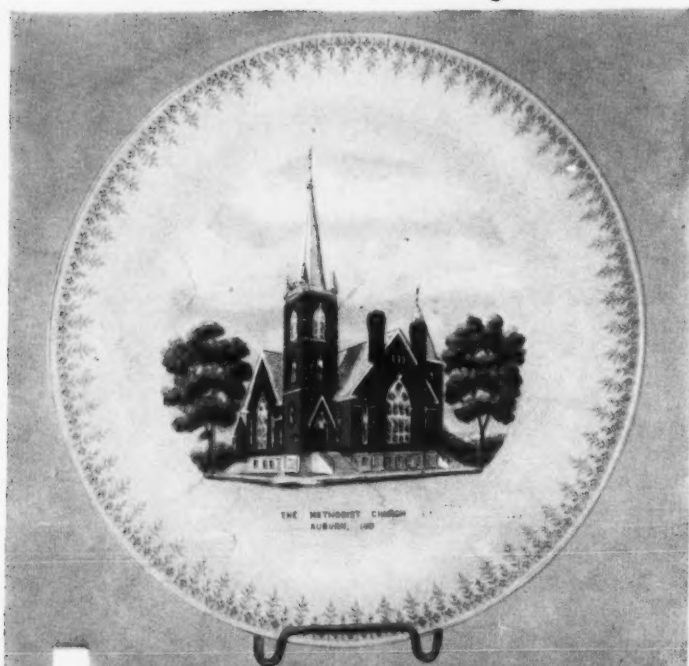
Christian Herald

APRIL • 1956

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all in the family

College student Ruth Tschan (*What Shall We Tell Our Children About Death?* p. 62) is the wife of a successful dermatologist and mother of two children. Her family, a new home, three Siamese cats, various hobbies and a long illness have not deterred her from completing her education, which she interrupted to marry the doctor ten years ago. Her first course at Eastern Baptist College in nearby St. Davids, Pa., was Creative Writing. Result: this, her first published article, and a happy author.



Insect photography is a hobby of the Rev. E. Ray Burchell (*A Rendezvous With Eternity*, p. 19), along with such outdoor pursuits as camping, fishing and mountain climbing. His church is in Laconia, N.H., which locale affords plenty of opportunity for the latter diversion. Wife Millicent is the "ideal minister's wife," and we suppose Ann Heather and Gay Bonnie are ideal minister's daughters. A hymn writer himself, Mr. Burchell is now authoring a book on hymnology.



Light verse and magazine writing get squeezed into Marthe Gross' (*They Have a Green Thumb for Raising Babies*, p. 25) schedule "when the roast has another hour to cook." A former newspaper reporter and magazine editor, she makes her home in Valley Stream, N.Y. Says the typewriter at the Gross house is so much in use that her two sons and even the cat have a penchant for pecking it.



Mother of six children, one of whom was killed in World War II, Florence Doyle Putt (*The Lord's Work*, p. 27) lives in Columbia Station, Ohio, in a century-old house with a river at the back door. For almost 30 years she has had a byline in a local paper and also has been quite successful in winning "25 words" contests.

What really happened at Cana? What kind of wine did Jesus miraculously produce? George M. Lamsa, whose native language is Aramaic, lays the customs of Bible times alongside the Scriptural account and comes up with an interpretation that will be comforting to some, incredible to others, provocative to all. Plus a veritable bouquet of inspiring reading.

APRIL, 1956

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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VOLUME 79 NUMBER 4

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Answers Your Questions

Race Relations and the Church

● Do you not think that it is a little short of tragic that, in the present struggle in Virginia to achieve a Christian policy in the broad field of inter-race relations, the church is silent?

VIRGINIA

G.K.

The church in Virginia is not silent. Here is one striking example of how the church in many instances is speaking out clearly and with no uncertain voice. A release from the ministers of Front Royal and Warren County, Virginia, states: "In agreement with the protest of Christian bodies now voicing their opposition to the recommendations of the Gray Commission, the ministers of Front Royal and Warren County, in special session on December 21, 1955, voted unanimously to present the following statement publicly as follows." The "following statement" expresses appreciation for difficulties faced by the people of Virginia as a result of the decision of the Supreme Court, etc., etc. It called for patience, Christian patience. It was a reasoned, considerate Christian document throughout.

But it then declared the recommendations of the Gray Commission to be "unnecessary," "unwise," "dangerous," "undemocratic" and "impractical." These Virginia ministers then fully documented their protest and concluded: "It is our conviction that we would be better advised to follow the counsel of our best moral and religious insights than the dubious counsel of expediency with its evasions, retreats and delaying tactics in the presence of a challenge to live up to the finest traditions of our democratic and religious principles." I have learned that this statement of the Protestant clergy, unanimously adopted, was also unanimously supported by their brother ministers and is, in principle, the official position of the Roman Catholic clergy.

Retirement Ministry

● I am just 60 and in five years will be eligible for pension. I have heard of churches that have closed because they cannot afford to keep a pastor. What

would you think of my preparing for such a spot, with the understanding that my pension would be my salary? I am in splendid health and, for a layman, have a background of rather unusual religious preparation, Christian training and experience.

INDIANA

R.F.S.

Sounds good to me! And if you are interested and will write to these initials, your letter will be forwarded immediately to the man asking this question.

Christian Children's Fund

● We have contributed money for the adoption of orphans through Christian Children's Fund and have been very happy over the results. Recently the Fund has been severely criticized and charged with being in business for money only. Also it has been said that "only a very small per cent is used for the relief of the children." Also that there is a deliberate misuse of a child's name and picture. What are your answers?

OHIO

H.C.C.

The charges as quoted in the above question are absolutely and inexcusably untrue. CHRISTIAN HERALD has expended thousands of dollars in support of its own orphanage program in the Far East through Christian Children's Fund. In every particular this Fund has been found worthy, economical and Christian. I cannot express in language strong enough my condemnation of such charges as these.

Old Books and Magazines

● Do you know of any worthy congregation or community where older books and periodicals that we have in abundance might be acceptable?

WISCONSIN

O.S.G.

Here is one such address: O. G. Tucker, Salvation Army School, Windsor, Newfoundland, Canada.

Interracial Marriage

● A young woman has brought great grief to her family by marrying out of her race. Already there is a child. Out

of your wider experience, could you advise how I may help the distraught older mother?

TEXAS

C. W. H.

The above question comes in a letter that details a tragic problem. "Out of my wider experience" I can only pray that God will guide and direct. The ties that hold the mother to her daughter cannot be broken by this unfortunate marriage. I do pray for all who are concerned and I shall be glad to have the writer of the above letter write me again.

Religious Unity

● People of all faiths are praying for religious unity, but can the divergent opinions and convictions of Roman Catholics and Protestants be reconciled? For instance, Roman Catholic attitude toward the Pope, and the Roman Catholic Church as the one and only church?

INDIANA

(Mrs.) L.S.

You, of course, have stated the fundamental problem. The Roman Catholic Church believes that it is the one and only church; Protestants believe otherwise. The Roman Catholic Church believes that the only basis for reunion is return; the Protestant faith believes otherwise. It will be well for us, for some time at least, to consider not organic union but unity of action in common broad fields of fellowship and service.

"Intra Muros"

● I have just finished reading a very unusual little book, "Intra Muros," published by the David C. Cook Company. Are you acquainted with the book?

IOWA

(Mrs.) E.W.P.

I read the book to which you refer many years ago and enjoyed it. It is entirely fanciful and not based upon the Bible, save as the writer sought to enter into the spirit of the Holy Scriptures. The story has helped and encouraged many people.

Unitarian Church

● Is the Unitarian Church considered a Protestant denomination? Could a member of this church become President of the United States?

FLORIDA

(Mrs.) C. O. N.

Yes—to both questions. However, the Unitarian Church, because it does not accept the deity of Jesus, is not eligible for membership in the National Council of the Churches of Christ in the U.S.A. William Howard Taft was a Unitarian.

"Let Not Your Heart Be Troubled"

—JOHN. XIV. 1



Out of our troubled times has arisen an amazing little monthly pocket companion called **GUIDEPOSTS** . . .

edited by **DR. NORMAN VINCENT PEALE**.

Here's how, through its pages, Americans from all walks of life reach out a helping hand to the discouraged and heartsick everywhere . . .



"When you reach the end of your rope, tie a knot and hang on." It's a wise old saying. But the big problem that stumps so many tired, depressed, or discouraged people is this: Where do you get the strength to tie the knot? And after that . . . to climb back up the rope?

The answer is Faith, the religious faith on which our nation was founded—and prayer. But so often in recent years there have been disturbing signs in America of failure to make our faith an *active force* in our day-to-day living.

An Idea Is Born

Not long ago a small group of Americans got to thinking they ought to *do* something about it. The solution, they felt, was to explain religion in terms of *personal experience*.

They decided to sponsor a new idea—a inspirational, non-profit, and non-sectarian monthly pocket companion to be called *Guideposts*.

\$2000—and a Borrowed Typewriter

With Dr. Norman Vincent Peale, noted New York clergyman, as editor, the magazine was started with \$2000 and a borrowed typewriter. Since then, *Guideposts* has be-

come one of the most astounding success stories in publishing history. It has grown from a small pamphlet with just a few thousand subscribers to a total circulation of 800,000!

Today *Guideposts* is *more* than a magazine—it has become a forerunner in a national *movement* to make divine inspiration part of our daily lives. It has turned discouraged men and women into purposeful, forward-looking citizens. It has saved the lives of people who had determined that the emotional stresses of today's world were too great for them to bear. It has given millions of Americans new fortitude—new faith in what each of them can do to make America a better place to live and raise children.

A Few Interesting Examples

In *Guideposts* men and women from every walk of life tell how they overcame obstacles, rose above failures, met sorrow, learned to conquer themselves—*through the direct application of their own religious principles*. These inspiring stories have done wonders for *Guideposts* readers.

A California widow, paralyzed from the waist down, was utterly dependent upon her grown son. She was so inspired by an article in *Guideposts* that she opened a magazine

subscription agency, made a success of it—and her son, released from responsibility for his mother, was able to marry.

Another *Guideposts* article enabled a Delaware housewife to undergo calmly a major operation of which she had been terrified.

A New Jersey widow's daughter was killed in an accident two days before she was scheduled to make her first appearance on the stage. The grief-stricken mother was called back from the brink of suicide by a copy of *Guideposts* lying on the desk before her.

Among *Guideposts*' better-known contributors have been Dale Carnegie, Joe E. Brown, J. Edgar Hoover, Cardinal Spellman, Mary Pickford, Conrad Hilton, Arthur Godfrey, Justice William O. Douglas, Rosalind Russell, Marian Anderson, General MacArthur. Eddie Rickenbacker wrote an inspiring recital of the personal crises in which prayer helped him to overcome obstacles. Gene Tunney recalled how prayer had erased his fears when he fought Jack Dempsey to win the world's heavyweight championship.

Let It Help You—or Someone You Know

Aren't there times when *you* feel so depressed that you find it hard to keep going? Those are the times when *Guideposts* can mean so much to you. You'll return to face your problems with fresh courage and joy of living. And don't you know someone—a service man, a hospital patient, a "problem" teen-ager, or someone troubled by a physical handicap or recent bereavement—who would bless you for a gift subscription?

For only a few pennies a week (\$2 a year) you can receive (or give to someone you wish to help) a whole year's subscription to *Guideposts* . . . *plus* a pocket condensation of Dr. Norman Vincent Peale's best-seller, "THE POWER OF POSITIVE THINKING." You need send no money now; just mail the coupon. Do it now, won't you?

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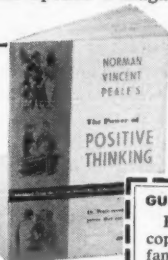
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GUIDEPOSTS, Carmel, N. Y.

CH-4

Please send the next 12 issues of *Guideposts* plus a *free* copy of the Pocket-Condensation Edition of Dr. Peale's famous best-seller, "The Power of Positive Thinking" ☐ to me ☐ to the names and addresses I am enclosing on a separate slip of paper. For each subscription I order please send me a bill for only \$2, a total of \$.....

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COULD YOU LIVE ON \$8.00 A MONTH?



Kalliopi, an evangelical believer, has no one in the world to care for her except one of our missionaries. All alone in her tiny room she suffers agonizing pain. Bedfast and penniless she needs food, medicine and other help. Could you undertake her support at \$15.00 a month?

The need in Greece cannot be over-emphasized. A strong statement? To Americans it may seem so, but not to those who have visited that poverty-ridden land. How can you exaggerate the misery of a country where 35% of the population are officially classified as destitute, meaning that they earn less than \$8.00 a month, while the cost of living is almost comparable to ours; where 6 out of 10 children are affected by tuberculosis; where there are more lepers than in any other country in Europe; where there are 400,000 orphans out of a population of less than 8 million? Greece in 18 months suffered 4 major earthquakes, rendering one-thirtieth of its people completely homeless.

This picture does not "exaggerate." It is mild compared with many in our files. This is just one of the thousands we are trying to help. The American Mission to Greeks is working day and night to ship drugs and clothing, to provide food and shelter, for the orphaned, the desperately ill, the incredibly poor of Greece. And paralleling the relief ministry runs a full-scale program of missionary work, Scripture distribution, evangelism and Christian education. Through the International Cooperation Administration, in whose program we fully participate, we distribute tons of U.S. surplus foodstuffs in Greece. For only \$1.00 we can give out 22 lbs. of food to a needy family. (All cases of reported need are carefully investigated before help is given.) For \$5.00 we can give out 5 Bibles or 25 New Testaments; for \$6.00 a clothing package; \$10.00 will educate a child in our Christian Day School for a month, or \$15.00 will support an orphan in our orphanage; \$50.00 will support a native missionary for a month. If you wish to help Greece in its spiritual and physical need, you may do it by sending your contribution to American Mission to Greeks, Inc., Dept. H, P.O. Box 423, New York 36, N. Y., Rev. Spiros Zodiates, General Secretary. (In Canada write to 90 Duplex Ave., Toronto 7, Ontario.)



MILLER POPE

Healthy, Wealthy and Wise

By DELBERT G. LEAN

YESTERDAY afternoon, a distinguished gentleman spoke to our University Club. His subject was "Precious Stone." Most of us expected to hear a talk about diamonds or some other gem. But he began by saying that he was about to attempt something which might prove to be, as he said, "the dumbest thing that I have ever done." Then he explained why.

A friend of his, who knew that he was going to speak to an audience of two hundred men, most of whom were retired professional people, asked him what he was going to talk about. Upon being given the general idea, the friend said, "That will never do. You won't get to first base with that kind of a talk. The only thing that will go over with that crowd is a travelogue or something that is packed with facts." "And so," said the speaker, "I may be making a great mistake. What I am about to say is not a travelogue, nor is it packed with facts."

He went on to speak of the things that were most important in life, the things that counted most in developing the precious stone of personality. He told us that the possession of stocks and bonds was not very important, that no man was rich because he had money, though some people thought so. He said that an appreciation of the finer things in life, such as art, music, love of God and nature, books, sunsets, rainbows really brought out the beauty of personality.

Strangely enough, that hard-headed audience believed him and hung upon every word that he said. It was a splendid speech, not entirely for what he said, but also for what he did not say but with marvelous skill merely suggested to each of us.

I found myself thinking of some friends of mine who do not have much but are very rich—people in whom the precious stone of personality has been polished until it is beautiful.

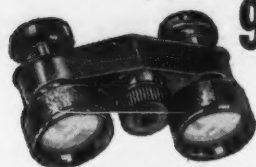
Chris Hildegaard and his wife are two of them. They live on our little chain of lakes in Wisconsin. They call their property "Whispering Pines." A lovely name for a lovely place! It all came about because of a dream that Chris had and has followed through the years.

WHEN he was a small boy in Denmark, his cottage-home was just across the road from the garden of a very wealthy man. The garden was filled with beautiful flowers and the little boy used to gaze longingly through the fence and drink in the beauty of it all. But he never went into the garden beyond the fence because he was never invited. The beautiful flowers thrilled him, but he was always outside looking in. He told me one day, as we sat on his porch looking out across the lake, that as far back as he could remember, he thought of what a wonderful thing it would be if he could only go into that garden and others could also. Gradually there grew, in the mind of little Chris, a resolution that if he ever had a garden of his own he would want everyone to come in and enjoy it.

Years passed and many changes took place. Chris came to America. By dint of hard work and frugality, he managed to save money to buy a small home in the suburbs of Chicago. He was married and happy but the dream of youth persisted and there was no possibility of satisfying it in that large

(Continued on page 42)

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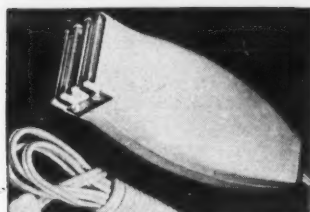


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Longer Finger Nails Now Yours in minutes with new Liquid-Nail discovery!

BEFORE



AFTER



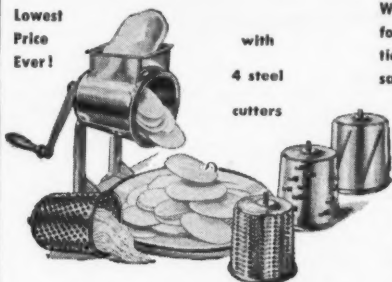
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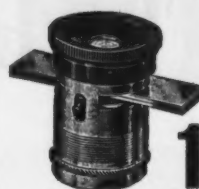
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No. 12—now only 1.98



ONLY 99¢

GIANT PLASTIC PLAYHOUSE

Here's an amazing value! Durable Dupont flame-resistant plastic playhouse sets up in seconds over any card table. No tools needed. Big enough for 2 youngsters to play under it. Keeps the kiddies safe and happy for hours at a time. Windows and door flap open. It's in gay colors and looks SO realistic! The children love this playhouse which has been selling nationally for \$1.98. Can be set up outdoors, too, by setting atop four sticks placed in the ground. A thrilling toy at a price that is truly amazing.

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NEVER BEFORE! Truly an amazing value! This handsome pocket knife is really 10 tools in one: saw, scissors, jackknife, can opener, screwdriver, awl, ice-pick, pen-knife, corkscrew, and bottle opener. Precision made in Solingen, Germany.

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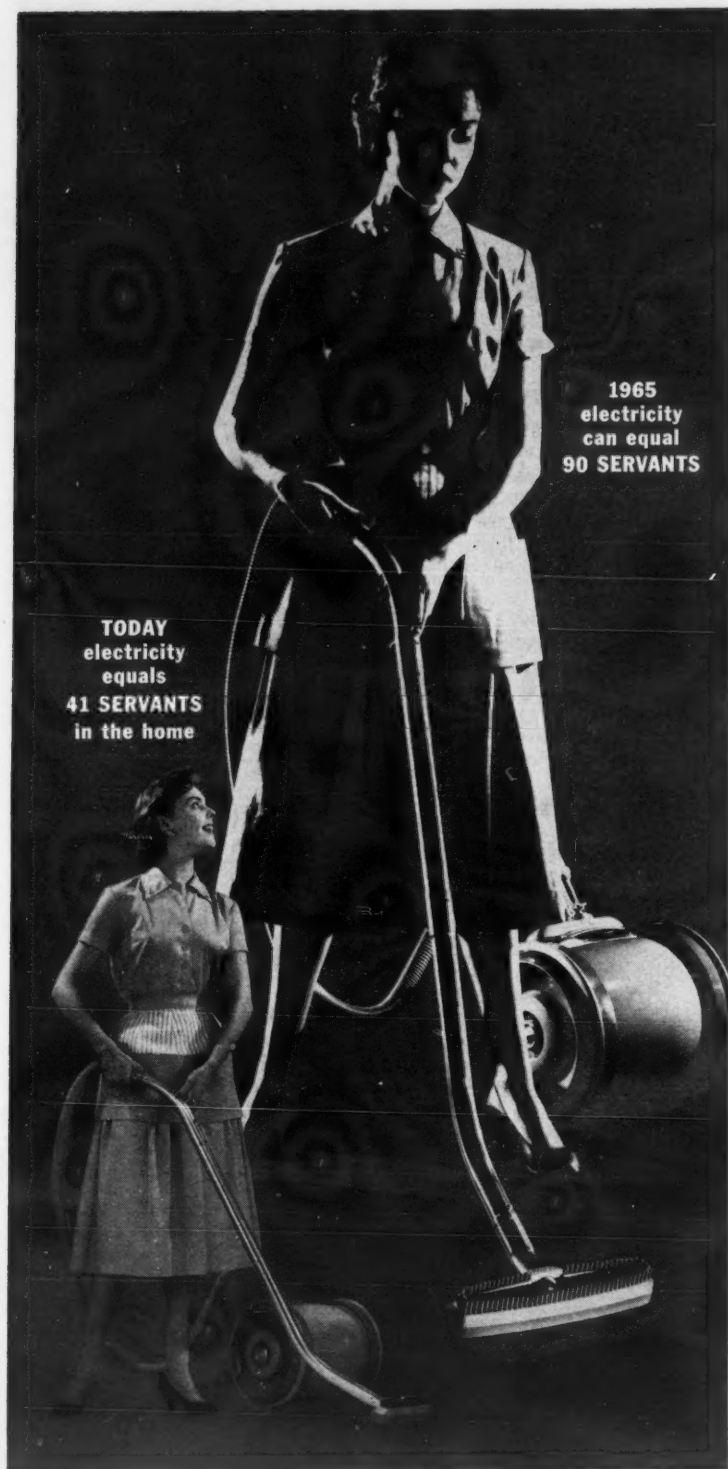
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AS GENERAL ELECTRIC SEES IT...

The help America gets from



1965
electricity
can equal
90 SERVANTS

TODAY
electricity
equals
41 SERVANTS
in the home

By that time, there will be 192 million people—and they'll need a trillion kilowatt-hours a year to serve them

In 1955, Americans used more electricity than ever before in history—a record high of 547 billion kilowatt-hours.

This is over 40% of the world's entire production of electric power.

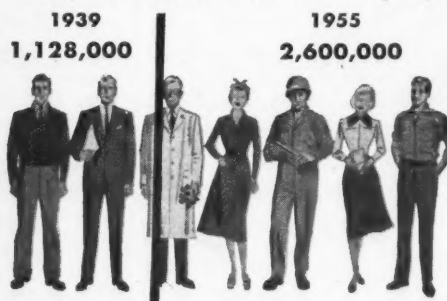
And yet, in eight to ten years, we believe the nation will be using twice as much electricity as it does today.

The electrical industry has planned ahead for this growth; more than 2,600,000 people are already at work—in producing electricity and in designing, manufacturing or selling the products which generate it and put it to use. And thousands of others help supply this industry with the materials and services necessary for growth. General Electric alone has over 40,000 suppliers.

On these pages are some of the reasons why we think the electrical industry will provide more jobs, better products, and a higher standard of living for everyone in the years ahead.

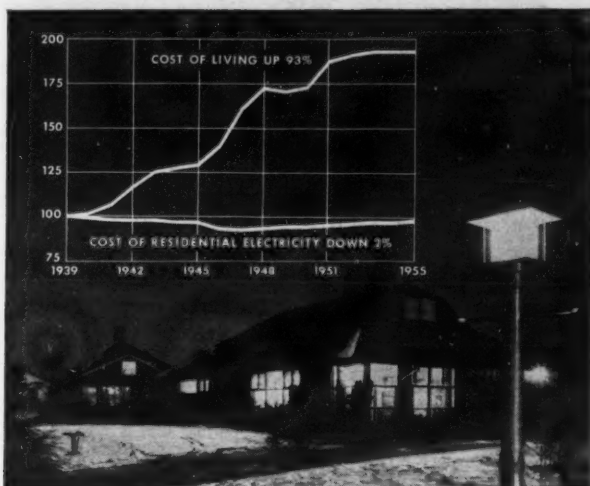
GROWTH OF ELECTRICAL EMPLOYMENT

(Includes estimated employment in utilities, electrical manufacturing, electrical contracting, in the electrical wholesale and retail trade, and in electrical service and repair.)



If you would like us to send a copy of our 1955 Annual Report, with an account of our preparation for the future, write to General Electric, Department 20-119, Schenectady, New York. Your copy will be sent to you early in April.

electricity can double by 1965



Electricity is "Today's Greatest Bargain." A dollar today buys even more electricity than it did in 1939. Is it any wonder that the average U.S. family now uses more than three times as much electric power as it did then? To help make this possible, General Electric's most efficient turbine-generators today produce twice as much electricity, per pound of fuel, as most power plants a few years ago.



Today's electrical products forecast tomorrow's. G.E.'s "Living Kitchen" above is an example. More than 70,000 General Electric people are already at work on new types of products we didn't make 15 years ago. And the company, along with the rest of the industry, will continue to make a substantial investment in research and engineering—seeking new ways to make electricity more useful.



Electricity will work harder in industry. By 1965, the average manufacturing worker can have at his command electricity equal to the human energy of 500 strong men—34,000 kilowatt-hours a year. By extending the productive arm of working men and women, electric power makes possible jobs requiring skill and judgment—helps create new industries and greater employment opportunities.



The electrical industry is planning for the future. As a part of this industry, General Electric has invested more than a billion dollars in new plants and equipment since World War II. In the next three years, the company expects to spend another \$500 million to prepare for continued electrical progress—progress that will be shared by customers, share owners, employees, suppliers and the nation.

Progress Is Our Most Important Product

GENERAL  ELECTRIC

I REMEMBER



Conducted by RACHEL HARTMAN

IT isn't the experience of today that drives men mad. It is the remorse of what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with Him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving takes care of yesterday and tomorrow.

—Robert J. Burdette

From Ada Meyersick, Warsaw, Ill.



Some people pass through this wonderful world
And never look up at the sky.
It's nothing to them that the lark sings there
While the great white clouds sail by.

It's nothing to them that millions of stars
Weave a silver web at night.
They do not know of the hush that falls
When the dawn gives birth to light.

Oh, pity the people with all your heart,
Who never look up at the sky.
So many beautiful sights they miss
As the pageant of God goes by.

AUTHOR UNKNOWN

From Edith Greenwood, Haverhill, Mass.

The clock of life is wound but once,
And no one has the power
To tell just when the hands will stop,
At late or early hour.
Today is the only time we have,
So live and work with a will,
Put not your trust in tomorrow's dawn,
For the hands may then be still.

—Author Unknown

From Mrs. H. E. Bailey, Twin Falls, Idaho

Lonely in the house of John,
While others slept,
Sensing not cooling winds
Nor stars,
His mother wept—
Seeing alone
The wreathen thorns
About His head,
Hearing His words
Upon the cross,
Mourning Him dead.

Lonely in the house of John,
His mother lay,
Though birds cried
In the olive trees
And all the east
Was gray.
Then—Light—
Light in the little room,
Wide arms,
An answering cry—
Light and His voice:
"Be not afraid, O Mother,
It is I—"

—Harry Lee

From Mrs. Lillian Dickson,
Taich, Formosa



CALL for the grandest of all earthly spectacles, what is that? It is the sun going to his rest. Call for the grandest of all human sentiments, what is that? It is that man should forget his anger before he lies down to sleep.

—Thomas de Quincey

LOVE is the purification of the heart from self. It strengthens and ennoble the character, gives a higher motive and a nobler aim to every action of life, and makes both man and woman courageous. The power to love truly and devotedly is the highest gift with which a human being can be endowed; but is a sacred fire that must not be burned to idols.—GERALDINE ENDOR

ALL that is necessary for the triumph of evil is that good men do nothing.—Edmund Burke



There's a sweet old story translated for man
But writ in the long, long ago:
The Gospel according to Mark, Luke and John,
Of Christ and His mission below.

Men read and admire the Gospel of Christ,
With its love so unailing and true;
But what do they say and what do they think
Of the Gospel "according to you"?

You are writing each day a letter to men;
Take care that the writing is true;
'Tis the only Gospel that some men will read,
That Gospel according to you.

—Author Unknown

From John R. Jehle, Huntington, Ind.

Take what God gives, O heart of mine,
And build your house of happiness.
Perchance some have been given more,
But many have been given less.
The treasure lying at your feet,
Whose value you but faintly guess,
Another builder, looking on,
Would barter heaven to possess.

—B. V. Williams

From Mrs. Ray Creviston, Arcadia, Calif.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original matter used.

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Regular Price \$3.00

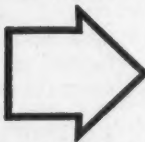
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GABRIEL COURIER

INTERPRETS



THE NEWS

• AT HOME •

WORDS: A gentlemen's agreement is only as good as the gentlemen. A peace pact has only the integrity of the contracting parties. A pact doesn't produce a will for peace. Without such a will, all the sheepskin and sealing wax in all the capitals of the world are so much empty symbolism. With it, you don't even need the parchment and wax. Not the kind of thing ordinarily talked out over the dinner table, until and unless a Premier Bulganin comes along not once, but twice, with a glistening 20-year "friendship pact." Politely, firmly, President Eisenhower turned down the offer. When Russia wanted to get down to specific and actual obstructions, he was ready to negotiate. But he wasn't willing to assume that there weren't any obstructions.

At the President's answer, Republican and Democratic fists, bruised from intramural political combat, unclenched long enough for united applause. Then the moment of transcendent unity was gone and the calendar-conscious battlers quickly took up where they had broken off.

EMBARGO: Not "Sixteen Tons" but "Eighteen Tanks" was the cry when a forgotten armament shipment was "discovered" on pier 29, Brooklyn, ready to be loaded for Saudi Arabia. The Israeli ambassador immediately protested; Israel had been trying without success to buy American arms, as a balance to the \$85 million worth Egypt was getting from Communist Czechoslovakia. Caught off balance, the State Department embargoed *all* shipments to the Middle East. That made Saudi Arabia roaring mad—to the point of reminding the U.S. that an American lease on a Dharan air base was coming up for renegotiation in June. After two days of general turmoil, the embargo was lifted. Eighteen tanks, cleared heads had decided, wouldn't tip the arms balance one way or another. The *James Monroe* finally weighed anchor.

Whether militarily strategic, the 18 tanks were psychologically strategic. The Middle East was already a throbbing sore thumb and we had awkwardly banged it, hard.

INTERPOSITION: The University of Alabama and Autherine Lucy played only one part, albeit an unhappy part, in the ferment that was building in the South. At Montgomery, Alabama, Negroes were boycotting city buses. In Nashville, 250 banner-carrying men and women ("Segregation or War," "God, the Original Segregationist") demanded that Governor Clement call a special session of the legislature to take action to maintain segregation. The governor refused to be pressured. In Richmond, four other governors met to talk out the problem. Georgia's Marvin Griffin served notice that his state would ignore the Supreme Court's order for desegregation in schools. The other governors proposed to fight, but within, not outside, the law. And in Congress, Mississippi's John Bell Williams declared, "The nine Justices have committed an act of treason against the Constitution of the U.S."

The underlined word in the South's dictionary was "interposition"—a revived (and legally untested) doctrine under which a state interposes its authority when it believes the Federal government has overstepped its Constitutional powers. Strategies were busting out all over. One of them advocates, with tongue in cheek, a U.S. Constitutional amendment requiring integration in schools. To become law, this would have to be approved by three-fourths of the states. Opponents of integration feel this would be impossible and the amendment therefore

defeated. Thus the Supreme Court would be ordering an action that the country itself had voted down.

If as much energy were being devoted to trying to make integration work!

GAS: President Eisenhower's veto of the bill to abolish Federal price controls on natural gas at the wellhead was only the immediate effect of the bombshell dropped by Senator Francis Case (R., S.Dak.). "I rise to make a difficult speech," he said on the Senate floor, and told of the offer of a \$2500 "campaign contribution" by a gas and oil representative. There was immediate wrath, but whether it was directed primarily at the revelation of this piece of "arrogance" which had gone clearly beyond the bounds of propriety, or at Senator Case himself for revealing a Senate trade secret, is a point perhaps more moot than it should be. For a significant fact of Capitol Hill life is that every Senator must depend upon financial help to get elected, unless he has something around a million dollars of his own to spend.

It's our opinion that the best the bipartisan investigating committee can do is dump the problem right back in the laps—and pocketbooks—of the citizenry. If we don't like the idea of big money going into campaign coffers, more of us will have to part with little money. Five dollars a head assuredly buys no political favors, while \$2500 a head, from fewer heads, might.

PEOPLE'S CAPITALISM: Theodore S. Repplyer, president of the Advertising Council, was last year asked to study America's overseas information program. He found the Communists getting in effective licks. They had made capitalism a dirty word. They themselves were the "people's" and that—people's democracies, people's courts, people's industries. Mr. Repplyer coined the apt name, "People's Capitalism," for what happens in America, and set up an exhibit to prove it. The display, on its way to overseas trade fairs, has two main features. One is a house of the type common to work-a-day people of 1776. It is furnished as it would have been in those days, with attention focused on how one simple requirement, the nail, was produced by hand. The second part of the exhibit shows a modern house, illustrative of mass production and mass consumption as symbolized by an automatic nail machine that turns out 16,000 nails an hour. Photographs and displays of other aspects of American life, including the religious, give a proper setting for this story of the Americanization of progress.



COURIER'S CUES: Budget Director Rowland Hughes says a tax cut hinges on income tax receipts this month—bit of way-paving for Administration announcement of a surplus. . . . Good news: major crimes in New York City dropped 16.5 per cent in 1955; still 92,909 felonies, but at least trend is down for the first time in 10 years. . . . At present rate of visa issue, less than 109,000 of 209,000 D.P.'s permitted to enter the U.S. will have come in by the end of this year when the Refugee Relief Act expires.

Now the economists are predicting that year's second-half business will be up beyond first half. . . . Some '57 auto models will be out as early as August. . . .

Watch for headlines on the "un-committed lands" of world—those in neither Communist nor free bloc; of world's total 2.6 billion people, 38 per cent are with the West, 35 per cent Communist, 27 per cent uncommitted. . . . Now it's the turn of Democrats to launch pre-election "investigations"; already 22 are projected in Senate.

• ABROAD •

CONGRESS: The 20th, in Moscow, was a far cry from the 84th, in the United States. The 1,350 Soviet citizens and nationals of other countries came not to bury policy but to praise it. Communist Party Secretary Nikita S. Krushchev made a speech that in the U.S. would be considered practically a filibuster. He talked for seven hours, and covered the waterfront from one end to the other. Three of his points were new—breaks with Red tradition. First, he denounced the "hero cult," and praised "collective leadership." This was a direct slap at Mr. Stalin, who was a basking "hero" if there ever was one. During his "reign" the Congress went unsummoned for as long as 12 years at a stretch; Uncle Joe was boss. Second, Mr. Krushchev O.K.'d the Parliamentary establishment of "genuine democracy," as an alternative to violent revolution which has been the hallmark of Communism. Third, he does not regard war as "inevitable," as did his predecessors.

Deputy Premier Anastas I. Mikoyan seconded the criticisms directed at Stalin, and said that the new administration had corrected the "mistakes and shortcomings" of Stalin's domestic and foreign policies. Former Premier Georgi M. Malenkov climbed on the bandwagon with the statement that one-man rule led to "irrevocable, arbitrary decisions and inflicted great damage upon the cause of leadership of the Communist party and the country."

Defense Minister Zhukov introduced



SETH MUSE

HEARINGS: Christian Herald readers and Dr. Daniel A. Poling, Editor, were represented at committee hearings on Langer and Siler Bills by Dr. Kenneth L. Wilson, left, Managing Editor. Urging support of these bills that would ban interstate advertising of alcoholic beverages, Dr. Wilson confers with U.S. Senator Warren G. Magnuson (D. Wash.), chairman of Senate Interstate and Foreign Commerce Committee, and, right, Methodist Bishop W. E. Hamaker.

a somber note by warning that the Soviet Union, while seeking peace, was capable of dropping atomic bombs on the U.S. mainland.

"IRON CHANCELLOR": That's what the British press is calling Harold Macmillan, newly appointed Chancellor of the Exchequer. He's up against the problem that has beset holders of the office for years—the widening deficit in foreign trade. The tight little island must import food and other necessary commodities. To get the money to buy, she must sell. If more is bought than sold, in the long haul, an individual or country simply goes bankrupt. Britain can stand a \$140 million-a-month "visible" deficit, since "invisibles" (income from investments, tourists and the like) balance it. But in 1955 the monthly deficit *beyond* this amounted to an average \$64 million, and by this year it was up to \$67 million. So—even more stringent credit restrictions, both in what our Federal Reserve Banks would call the discount rate (in U.S. it's 2½ per cent; in England now 5½ per cent), and in consumer buying. Buyers of television sets, washing machines and certain other items must now pay 50 per cent down. The price of bread and milk is up; the government has cut subsidies. Capital expenditures by nationalized industries are trimmed by \$56 million.

Britain, look at the 293-263 vote in the House of Commons calling upon the government to introduce legislation abolishing or suspending capital punishment. (The same idea has been getting attention here and there in the U.S.) Since the war, a small but zealous group in Parliament, called "abolitionists," have fought capital punishment, while the government has traditionally defended the death penalty as a deterrent to crime.

As recently as 1800, there were 222 crimes on Britain's law books punishable by death—among them, "associating with gypsies" and "cutting down a cherry tree." George Washington can be thankful he was born in the U.S., where capital punishment has been more often contemplated in debating societies than in courts.

FEDERATION: French governments may come and they may go (Guy Mollet's was the latest to come), but a bouncy little singleminded Frenchman, Jean Monnet, works optimistically at his goal, no matter how many times he has his knuckles rapped. Advocate of a federated Europe, M. Monnet has a new angle. The European Defense Community idea failed, he thinks, because it put an integrated army ahead of integrated peacetime interests. On the other hand, the Schuman Plan, banding together France, West Germany, Italy, Belgium, Holland and Luxembourg in a European

NOOSE: While we're thinking about

Coal and Steel combine is succeeding because it operates at the billfold level, where the advantages of union can be most readily seen (freight rates are down as much as 25 per cent, for example). Monnet plans to take a detailed plan and his eloquence to the Schuman Plan nations, try to get a supranational European Atomic Authority.

When the nations of Europe have something in common for which to work and which to protect, then and not before will a united government get out of the clouds and onto the ground. The Monnet approach perhaps has something to say to proponents of other kinds of integration in other parts of the world: that you get faster and farther with small steps that can be realized, than with big steps that can't.

CRITICISM: The *Sudeten Bulletin*, a central European newsmagazine, published a story in a recent issue illustrating that East is East and West is West in a way that not even Kipling anticipated. When Polish Communist journalists visited West Germany, they were frequently told, "One of the differences between the free West and the Communist East is that we in the West can criticize our governments, while you in the East dare not." The answer appeared soon afterward in the columns of the *Warsaw papers*. "It is true, the West can freely criticize the governments and administrations. But such criticism is necessary because the capitalist governments do not represent the interests of the peoples concerned. We in Poland do not criticize our government, because there is absolutely no need for so doing."

So—if you wondered, well then, there you are!

MALAYA: The hot spots of the world get the headlines—shootings on Cyprus, ambushes in Algeria (where French Premier Mollet, who went on an Eisenhower-like election promise, had to hole up for safety), the occasional thunder of guns over the Formosa Straits. But the noise of thunder and the crimson of bright blood should not hide an historic but undramatic ceremony held at Lancaster House in London. Great Britain there launched the Federation of Malaya on its way to becoming a self-governing, independent state—this is to be achieved by August, 1957. Transfer of authority over internal affairs will begin at once, including control of operations against Communist guerrillas. Chief Malayan delegate to the signing, Tengku Abdul Rahman, has the pledge of the Communist leader Chin Peng for a Communist surrender "if you obtain control of international defense and security." Abdul Rahman did. As he says, "It remains to be seen whether the terrorists will honor their word." And one other hitch: there are a large number of Chinese in Malaya who are not citizens and whose allegiance is doubtful. Where they will throw their weight also remains to be seen. But, before the world, Britain has done her part.

● CHURCH NEWS ●

SEARCHING: With quantities of bad news growing out of American racial tensions, there are also quantities of good news. To select just one story: Some 75 white and Negro ministers met together at Macon, Georgia, (no less) for "Christian searching" for solutions to racial problems. Pastors of most of Macon's largest white and Negro Protestant churches took part.

The Rev. Reese Griffin (unlike his namesake in the Statehouse), pastor of the white Bass Methodist Church, thought a good place for the churches to begin slowly applying the principles of integration would be in vacation Bible schools. He also proposed that women's societies of the churches "meet on a non-segregated basis." The Rev. E. S. Evans, president of the Negro group, thought there hadn't been enough contact between white and Negro ministers. The first thing needed, he urged, is "for us, black and white, to have more contact with each other where we can look at each other and talk. We cannot give it to our people until we have got it ourselves."

Theme of the meeting was, "We Are One in Christ—What Next?" When the first part of that proposition is faced, the second part holds no fears!

SCROLLS: Practically a whispering campaign had developed around the Dead Sea Scrolls and what they were going to reveal about the mission and person of Jesus. If any religion had anything to gain by such a revelation, it would have been Judaism. If Jesus was simply another member of the Essenes, re-enacting in His life and death what had been played out by some prior "Messiah," the Jews, not Christians, would have been naturally more sympathetic to possible implications. But a Jewish theologian says that although the Scrolls "are a striking discovery . . . they have been accorded a fantastic welcome out of proportion to their significance."

Dr. Samuel Sandmel, Professor of Bible and Hellenistic Literature at Hebrew Union College-Jewish Institute of Religion, Cincinnati, told the annual Institute of Judaism at Montreal that the Dead Sea Scrolls "change nothing: clarify nothing and add relatively little" to knowledge of Christianity or Judaism. "They contribute a mite to our understanding of sectarian movements in the era of Jewish history usually called the Period of the Second Temple," Dr. Sandmel conceded. "Respecting Christianity, they offer a small and uncertain measure of information which is strictly limited to possible background data. The Scrolls tell us not one word about Christianity itself. They provide not one single point of departure for any need to reconsider or to revise any theories about Christian origins."

So much for the mechanics. And to those whose faith can be either sustained or shattered by such a document, it seems to us that a paraphrase of J. B. Phillips is in order: "Your Christ is too small!"

RABBITS: Dr. Paul Calvin Payne put it searchingly and crisply to 600 min-



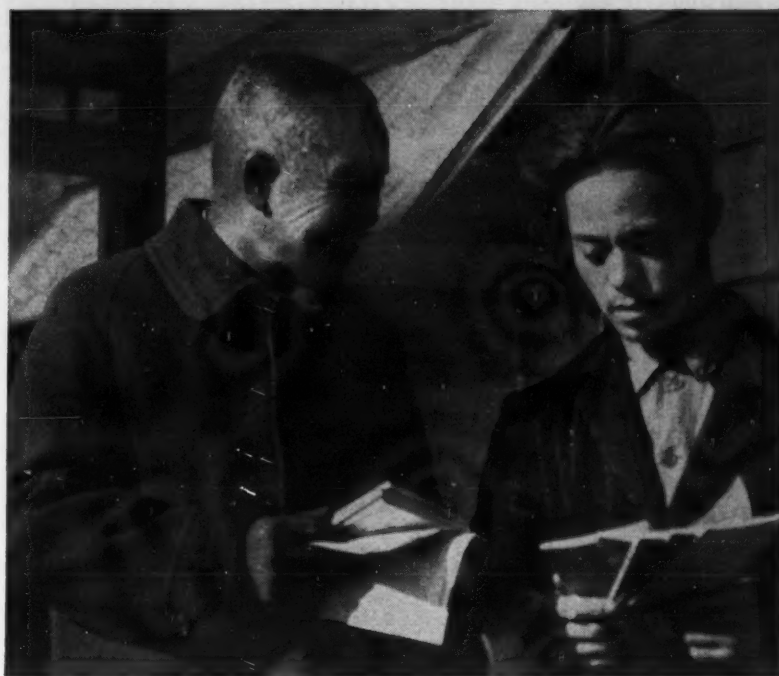
CHRISTIAN ENDEAVOR PLAQUE, marking C. E. birthplace 75 years ago, was rededicated at Williston Congregational Church, Portland, Me. Above: Workmen are taking the half-ton bronze plaque from the church's exterior where it was first installed in 1901, when Dr. Francis E. Clark, founder of the C. E. movement, was pastor of the church. Plaque was placed in the transept.

isters in Los Angeles: "We have turned our churches into warrens for spiritual rabbits who want some magic formula to save their tender skins." (And have you noticed, Dr. Payne, that spiritual rabbits don't multiply as fast as the other kind?) He went on to say that "those brave souls who would take the church seriously find themselves baffled and distressed by the lack of challenge or by the little church chores that are assigned them when they volunteer for service." As for the early church and the apostles—"They meant business and they saw to it that everyone who came into the Christian fellowship meant business, otherwise he didn't get in. The church today is paralyzed at the moment of its supreme opportunity because we have committed the blasphemy of insisting that what is so costly for God shall come easy to us. We haven't dared face our congregations with a hard Gospel. Consequently we have attracted to our churches the timid, the soft, the unadventurous. What we forget is that the kind of people who change the world are attracted, not repelled, by the call to hardship and courage."

RESOLUTIONS: Preachers assembled for the 37th annual Ohio Pastors' Conference passed resolutions, of course. But what resolutions! They didn't "deplore" anybody's shortcomings but their own. They didn't presume to tell Washington what to do, or London or Paris or the United Nations. They told themselves what to do. On evangelism, for example: "We are resolved to discover and to employ ways both old and new to bring the message of God's saving love for all men. . . ." On the church's ministry to youth—not a word about zip guns or switchblade knives. Instead, "We are resolved to take with utmost seriousness the obvious failure of our churches to reach effectively into the lives of many of our nation's children and youth. . . . We must also discover and invent ways to reach the hitherto unreached youth of our state. If they will not come to us, we must cut roads to them." On the Church and Adjacent Community: "We resolve to seek 'the lost sheep' not only 'out on the hills far away,' but also in the block and street nearest to us." On race relations, "As ministers of the Gospel of our Lord, we resolve to make the Christian doctrine of mankind as being one family in God basic in our thinking and preaching."

Would that for one year all resolutions passed were aimed at the passers!

CONSECRATED PANCAKES: Probably it didn't go beyond the columns of the *Lawrence, Kansas, Journal-World*, but it should have. So we pass along the story here. During the past year, two



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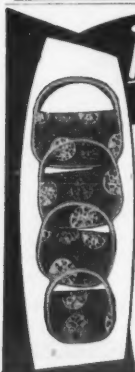
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of Lawrence's churches suffered serious fire losses. Trinity Episcopal and Plymouth Congregational churches were damaged to an extent of more than \$100,000 each, and both are now rebuilding. The more fortunate First Methodist Church had no fire. Its members could have handed their thanks to God privately. They could have sent their brethren letters of sympathy. Maybe they did. But they did something else too—they held a Pancake Feed. It doesn't sound glamorous or even prophetic. But they made \$2,016—a lot of pancakes. And when the crowds had gone home and the maple syrup was washed away, Rev. Albert F. Bramble, First Methodist's pastor, had the happy privilege of sending one check for \$1,008 to Plymouth's Rev. Dale Turner, and another to Trinity's Rev. Robert C. Swift.

IN BRIEF: Protestant churches sent more than \$22 million in overseas aid in '55. . . . Four Lutheran Church bodies are co-operating with NBC on plans for a religious TV series in color. . . . A World Christian Endeavor Conference will be held in Japan, July 30-August 2. . . . Most of the departments of the National Council of Churches now located in the Chicago office will move to New York the last of this month. . . . Billy Graham plans to bring six or seven clergymen from various parts of the world to assist him with the preaching at his New York City campaign next year. . . . Contributions to Five Missionary Martyrs Fund (for widows and children of the men killed by Auca Indians in Ecuador) may be sent to Box 385, Washington, D. C.

Dr. Charles Clayton Morrison, editor emeritus of *Christian Century*, was elected President of Protestants and Other Americans, to succeed Dr. Edwin McNeill Poteat, who died in December. . . . A Roman Catholic daily newspaper in Geneva, Switzerland, has criticized the Spanish government for closing down the Evangelical Theological Seminary at Madrid, in existence for 70 years; the article pointed out the action would embarrass Roman Catholics in various parts of the world who were insisting on their right to maintain their own schools.

The armed forces are short 800 chaplains. . . . Dr. Howard King Williams has completed 50 years as pastor of Alpha Baptist Church, Philadelphia. . . . The Methodist Church organized 1100 new congregations in the U.S. in years 1952-56. . . . Family Films has signed a 20-year lease covering Keywest Studios in Hollywood. . . . In India, 100 priests in Jain temples in Ahmedabad have formed a union to fight for higher wages and improved working conditions. . . . Dr. F. Eppling Reinartz has been elected president of

the National Lutheran Council. . . .

The first revised edition of the *Talmud* in 76 years goes to press this year.

● TEMPERANCE ●

SHOCK TREATMENT: The human-liver-in-alcohol approach is hardly the modish way to deal with abstinence education in the U.S. these days. But in France, where the average consumption by adults is equivalent to 28 liters of straight alcohol a year (a liter figures out at 1.0567 quarts!), the government itself is using pickled livers and whatever else, in desperation, it can get its hands on. In the bustling opera station of the subway, which serves hundreds of thousands a day, the temperance exhibit is reminding Frenchmen of their incredible drinking habits.

POLL: Dr. George Gallup of the American Institute of Public Opinion reports that the proportion of adults in this country who use alcoholic beverage has tended to decrease over the last decade. There has been little change since 1950, but compared with ten years ago, the proportion of drinkers has dropped from a peak of 67 per cent to 60 per cent today. His findings indicate that about 61,200,000 adults use alcoholic beverages, 40,800,000 do not. (In Canada, on the other hand, the proportion of drinkers is going up: 59 per cent in 1943, 72 per cent now.)

When persons interviewed were asked whether they would favor or oppose a law forbidding the sale of all beer, wine and liquor on a nationwide basis, 33 per cent said they would favor such a law. This percentage has remained about the same since 1933, says Dr. Gallup. The largest number of non-drinkers he found in the South (63 per cent), and the smallest number in New England and the Middle-Atlantic states (26 per cent). The highest proportion of non-drinkers live on farms. Only 25 per cent of those living in large cities are total abstainers, he says.

MOVIE: A new 30-minute color film, "Far From Alone," called a "completely different temperance motion picture," was recently premiered in Washington (which could use it!). Produced with a Hollywood cast, it is sponsored by the Methodist Film and Radio Commission and the Methodist Board of Temperance. Said Bishop Paul E. Martin, "It combines good entertainment with a positive constructive message." The story concerns a popular college football star who refuses to appear on a television sportscast sponsored by a brewing company. Interdenominational in tone and character, the film will be available to churches for a nominal rental charge.

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Editorially Speaking...

● WHO SPEAKS FOR THE LAYMAN?

IN OUR opinion, to date the most important document coming from or to the National Council of the Churches of Christ in the U.S.A. is Chairman J. Howard Pew's final report to the National Lay Committee of the National Council. This is a documented record of tragic and bitter failure, but it is written without bitterness.

The 316 pages make abundantly clear the fact that, so far as a worthy partnership with the present clerical leadership of the National Council of Churches is concerned, the layman is the forgotten man of Protestantism. Across these pages runs the story of how laymen and laywomen, through no fault of their own, failed to achieve with the clergy that partnership into which they had been invited. We believe the report itself proves that the ecumenical movement today is in grave danger of duplicating the clericalism of Roman Catholicism, thus vitiating the unique strength of Protestantism by making her voice and her responsible leadership the voice and leadership of the clergy alone.

1. Lay Committee personnel. Chairman J. Howard Pew, formerly president of the Sun Oil Company, is a distinguished Presbyterian layman of personal devotion and Christian rectitude. His committee was widely representative and its membership, which at one time or another included 219 laymen and laywomen, all of whom had been approved by their respective denominations, came from nearly every group among us—20 educators; 15 bankers; 14 labor union executives; 29 manufacturers; 15 lawyers; 10 doctors and scientists; 8 agriculturists; also editors, publishers, state and federal officials, judges, and men and women in various other fields.

The most important document of this Committee was the "Lay Affirmation" forwarded to the President of the National Council on September 2, 1954. The "affirmation" dealt with "fundamental religious and ethical assumptions," "applications of ethical principles to the economic order," etc., etc.

We believe this document to be one of the most significant ever to come from any lay group of the Protestant churches. The spirit in which it was created and submitted was not "dogmatic," but generous and conciliatory. Of the 168 members of the Committee when this "affirmation" was voted, 115 "specifically approved" the document and their names were attached. Fifteen members of the Committee declined to approve, "some suggesting" more or less significant modifications they would like to see made. Thirty-eight members of the Committee were not recorded when the "affirmation" was forwarded, but no one of these finally voted against. Clearly the charge, quoted in a February release of the Religious News Service, that "Pew was speaking for himself. . . ." is false.

2. The report makes abundantly clear the fact that Mr. Pew was officially invited to assemble and organize

his committee and that the committee was greeted, in the words of Dr. John A. Mackay, then moderator of the General Assembly of the Presbyterian Church U.S.A., as the "most creative movement which has emerged in the recent history of the Christian Church." Dr. Roy G. Ross, General Secretary of the National Council, as late as March 17, 1954, "enhanced the optimism of the Lay Committee's members" when he said, "Your general staff officers have a strong conviction regarding the importance of establishing a true partnership of lay and clerical representation throughout the organization. . . . Through the efforts of the National Lay Committee, a fine group of laymen has been established to assist the Council in fields of technical competence and in the various business operations."

3. But on June 30, 1955, as of the final sentence in Chairman Pew's covering letter, "*The National Lay Committee was disbanded officially by the action of the Council's General Board.*"

4. This final report of the National Lay Committee makes clear the fact that "The General Board (National Council) did not provide the 'partnership' relationship for the laity which had been proposed . . . when the members of the Lay Committee were asked to sponsor the National Council." However, these laymen continued to go forward in behalf of the National Council on a "business as usual" basis. They continued, strong in the hope that the next biennium would see the status clarified and that the Lay Committee would then be related to the General Board as had been planned originally.

5. In the meantime, the National Council needed the services of the Lay Committee "almost on an emergency basis." Mr. Pew states: "Our Committee was asked to act as a substitute for the still non-existent Committee on Business and Finance." The Council needed imperatively, before January, 1952, \$600,000. With characteristic decisiveness, Mr. Pew and his committee went into action. That emergency fund was raised. Among the sincere messages of appreciation received by Mr. Pew in this period was a telegram from the now Senior Bishop of the Protestant Episcopal Church, Henry Knox Sherrill. As the then president of the National Council of Churches, he wired his commendation of "the active interest and cooperation of the laymen. . . . I am confident that it will lead to an increased partnership of ministers and laymen which will greatly strengthen the Christian life of our nation." A similar message came from Dr. Samuel McCrea Cavert and Roy G. Ross, general secretary and associate general secretary of the National Council of Churches.

6. But steadily the climate changed, and not for the better. "As we participated in the discussions of the General Board," Mr. Pew writes, "we lay people found ourselves not only deeply in the minority but often poles apart from the clergy who invariably outvoted us ten to one." Progressively it became apparent to the lay members of the (Continued on page 42)

The Easter Sermon

A RENDEZVOUS WITH ETERNITY

By **E. RAY BURCHELL**

Pastor, Congregational Church, Laconia, N.H.

DURING the dark days of the First World War a young soldier sat in the mud of the front line trenches writing a poem that declared, "I have a rendezvous with Death."

On July 4, 1916, at the age of 28, Alan Seeger kept that rendezvous. So do all of us soon or late. Should it be punctuated with a period, indicating the end? Or should it be punctuated with a dash, indicating something to be completed?

Writing in his first letter, John says: "Beloved, now are we the sons of God, but it doth not yet appear what we shall be." Already, we belong to God in an intimate, significant way, as children belong to a father. That Father is worthy of our deepest trust. Even though I do not know all that I would like to know about the hereafter, I do know God. I still have my questions, but He is the Answerer, and one day I shall know what the answers are.

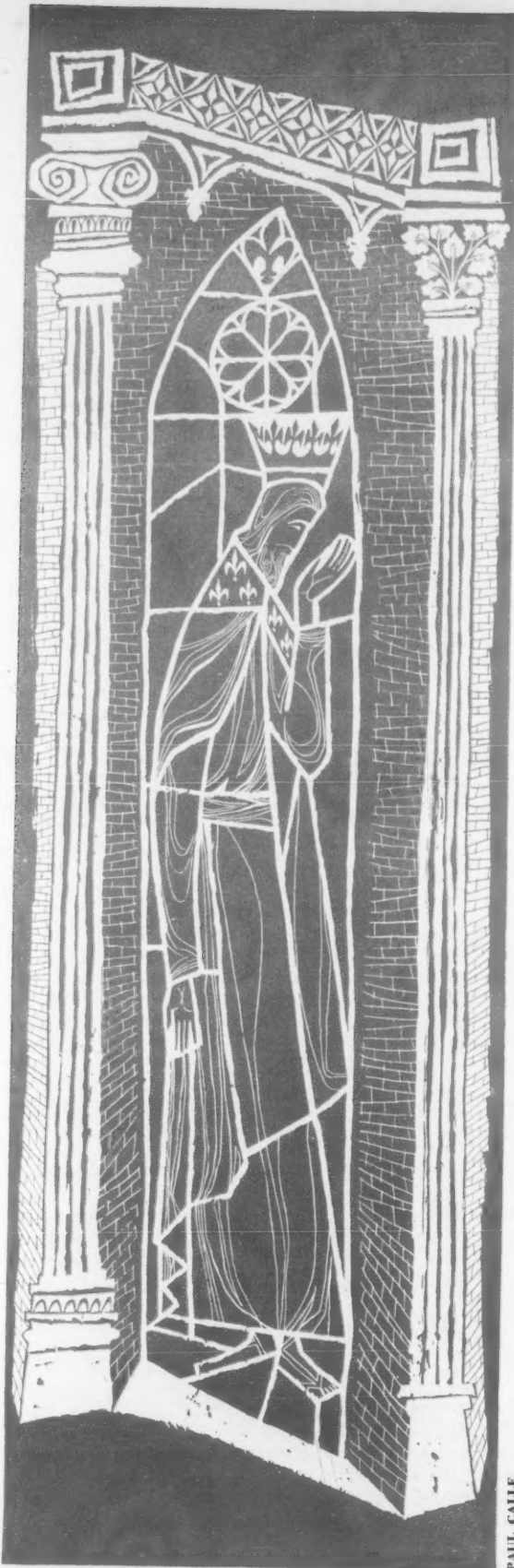
My final rendezvous is not with Death. My final rendezvous is with Eternity!

Someone will say, "Now you are indulging in wishful thinking." Of course I am, but how do you define wishful thinking? Is it pretending that a thing is true just because we want it to be true? That would be foolish.

But is wanting a thing to be true sufficient grounds for saying that it cannot possibly be true?

I wish with all my being for a chance to go on living beyond this life. If I have nothing to hold on to but a wish, then it cannot happen. But I wish it because I have hold of God.

There are those who would like to believe that their rendezvous and that of those they love will be with Eternity, but they have got no farther than believing in an immortality of influence. When someone dies, they believe, that person lives on only in the lives of those who are still living. It is the kind of immortality William Saroyan uses in "The Human Comedy," when he has little Ulysses Macauley ask his mother if his father, who had died two years before, would ever come back home again. The mother replies: "No, he will not come walking down the street, up the steps, across the porch, and on into the house, as he used to do. But as long as we are alive, as long as we are together, as long as two of us are left . . . nothing in the



PAUL CALLE

world can take him from us." To be sure we live on in the lives of others after we have gone. But if this were all, then we would cease to live when memory dies. That is still basically a rendezvous with Death. What will undergird our belief in a rendezvous with life, so that going from this Easter we will go with the Easter faith?

FOR one thing we can trust those who speak with authority about immortality. Because knowledge is so vast it is impossible for any of us to know all there is to be known about everything. For example, I wish I knew more about an automobile, particularly my own when something goes wrong with it. But since I do not know all that I wish I did, I take my automobile to a person who does know about it and I trust his better knowledge. In times of illness I do not trust my own limited knowledge as to what medical attention is needed; I go to a good doctor and trust his knowledge, for he knows more than I do. I know very little about relativity, but should I want to know more, I would read a book by Einstein. One day a friend jokingly asked Mrs. Einstein: "Do you know all about relativity?" And she answered seriously: "No, but I know my husband, and I know he can be trusted." That is precisely what we all do. We trust the expert who is an authority in his own field.

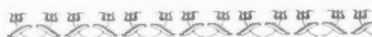
There is much we would like to know about immortality, which we do not know. However, we do know an authority on this subject. The most startling thing to me about all that Jesus said concerning immortality is that He never argued about it as I am doing. He took it for granted, was sure of it, because He was sure of God.

Always there was a strong note of certainty in what He said. At His crucifixion, when one of the thieves on the cross beside Him said, "Remember me when Thou comest into Thy kingdom," Jesus replied, "Today thou shalt be with me in Paradise." Not the slightest hesitation or doubt showed in His reply. There was no, "I hope when this pain is gone we will be together in Paradise." Instead there was a note of sureness, such as we speak when we know what we are saying. *"Today thou shalt be with me in Paradise."*

Again we find Jesus speaking as an authority on this subject when John records him as saying: "Because I live, ye shall live also. . . . Let not your heart be troubled. . . . In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . . that where I am there ye may be also." No arguing. He said that was the way it would be, and ever since, people have been moving along the path His words blazed. My own

faith finds strong anchorage in the strong faith of His authority. My rendezvous is not with Death; my rendezvous is with Eternity!

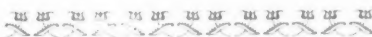
Let us go further in our thinking about this one matter that is uppermost in our minds at Easter. One reason people find it hard to believe in immortality is that they feel they are dealing with something that suddenly becomes strangely new only after death. The hereafter is an invisible world, and the frightening thought that creeps into many minds is that when our bodies, which we can see, cease to live, our spirits, which we cannot see, also cease to live. Sir Arthur Keith once dismissed immortality by saying that life is like a candle flame. Comparing his body to a candle, his soul to a candle flame, he said: "Just as the flame ceases to exist when the candle burns out, so my soul will cease to exist when my body dies." But Sir Oliver Lodge, writing in "Phantom Walls," points out that the light of a candle is not extinguished when the candle is burned out. The light still exists somewhere in the universe. We



NOSE APPEAL

*The popcorn leaps in fragrant flight,
It blossoms yellow, mixed with white;
I note through its staccato noise
How fast the kitchen fills with boys.*

—Elinor K. Rose



could see it if we had instruments sensitive enough to follow its path.

Some things do exist even though we cannot see them. For example, a thought is invisible. My mind at this moment is throbbing with thoughts. I have them arranged in a definite order. But I cannot put my finger on any of these thoughts, for a thought is something none of us can touch or see.

In talking about these thoughts I have been saying that I have arranged my thoughts in a definite order. But what is this "I" that I am talking about? It is not my body which you can see; it is not even my brain, which is no more capable of thinking than a violin is capable of playing. A violin cannot produce music without a violinist. My brain cannot think a single thought without me. My body and my brain are merely instruments which I use to express myself here on earth. You can see these instruments, but you cannot see that part of me, my personality, which keeps trying to express itself. Yet my personality, which you cannot see, is the most real part about me.

These instruments, this body, this brain, are constantly perishing and

constantly being renewed. A cycle takes seven years, we are told. At my age, this body and brain have died six times. Had you known me when I was just starting to school and could compare my appearance then with what it is today, you would realize that a definite change has taken place. Yet while I have had six "bodies" die, I have continued to be very much alive. These deaths that came to my body have not destroyed me. Therefore, there must be something permanent about me. That "me" I am talking about is my personality—my soul. That is immortal. It has survived six deaths already. I fully expect it to survive many more and finally the last great change of my body and brain.

I think I know why Thornton Wilder has one of the characters in his play, "Our Town," say, "There's something way down deep that's eternal about every human being." We do not have to wait until that which we customarily call death has come before we know for sure whether the invisible world is real. Ever since we were born we have been living in the invisible world—a world of ideas, purposes, loyalties, love, hope, faith. That world is just as real as this world we can see. I have a rendezvous, not with Death, but with Eternity!

In the last analysis, what we believe about the hereafter is inseparably bound up with what we believe about God. You and I know even better than our ancestors how intelligent God is, for with every discovery of science we have marveled at the laws that are imbedded in this universe. These laws seem to exist for a purpose. And the thought comes to us that God is trying to achieve something, as though there is "one far-off divine event to which the whole creation moves."

WHAT is it? We will get our answer to that as we see what Jesus meant when He thought of God as a Father. To Jesus, God is infinitely good, kind, understanding, and He cares for the people He created. He is the kind of God who cannot rest if any of us is lost, and He goes out to find us and bring us back, as a good shepherd goes out to find a lost sheep. Or He sweeps the floor of the universe for anyone who has been lost from circulation, as a housewife sweeps her home to find a lost coin hiding in a darkened corner. Or He is like a kindly father watching a road that stretches out across the hills to a far country, and when He sees a familiar figure coming back, He hurries out to put His arms about that wasted figure, saying to all the household, "Rejoice, for this my son was lost and is found."

God is trying to achieve something.
(Continued on page 73)

By J. ALVIN KUGELMASS

NO DELINQUENTS IN CHINATOWN

When a newspaper reporter heard
that Chinese-American youth are
almost never brought into court,
he set out to discover the reason

ONE OF THE most dolorous phrases of our time is "juvenile delinquency." Whenever these gloomy words are used by writers or public speakers, the story spelled out is an unhappy one. Even worse, the very word "teen-ager" has taken on new shades of meaning. To some people the American teen-ager has become suspect, outlaw and dangerous.

It is thus joyous to write of a great group of teen-agers among us who are happily immune from the social disease of "delinquency." Not long ago, a New York City judge sent a wondering letter to the *New York Times*. He said it had just struck him that not once in his 17 years on the bench had a Chinese-American child been brought before him on criminal charges. In effect, he paid tribute to Chinese-American parents.

The tale told by the New York judge is echoed by police magistrates in Chicago, Washington, D. C. and San Francisco, where the Chinese-American populations are immense.

Among an estimated 90,000 Chinese-Americans living in these principal U. S. cities not one, within the past five years, has been accused or arrested. This is headline news in a nation where delinquency has spiraled into a forbidding problem.

Why are Chinese-American young people so consistently well behaved and decorous?

Tchi-Ming Tan, Executive Secretary of the New York Chinese Community Center, tried to explain it this way: "From infancy on, the Chinese child learns that the family is a patriarchy and that the father is wise, kind and stern. The children look to him for guidance and take no step without first consulting him. When they cannot consult him, they stop to think whether he would be displeased with them." He cited an incident.

A truck collided with a car and cases of shredded coconut crashed on the street. The cases burst open and the white

(Continued on page 76)





By ANNE WEST

ILLUSTRATOR: JOHN FERNIE

- " 'Tis the spring of souls today;
• Christ hath burst His pris-on,
And from three days' sleep in death
As a sun hath ris-en—"*

THE CHORUS of voices ebbed. "You are listening," the announcer cut in, "to sunrise Easter services from Pacific Bowl. An estimated 17,000—"

Doug spun away from the counter where his coffee cup rested, crossed the store, and flicked off the dial. "Do you mind?" he said tightly. "That's some 2000 miles from here; we greeted sunrise—not that there was any—a good two hours ago."

And Mr. Hickerell, sacking potatoes, weighing them on scales that labored rustily, said, "Suit yourself. Guess here in Little Bend is a crazy place for Easter to be poking its finger."

Doug went back to the up-ended barrel that served as a counter stool, drained the remains of the coffee from his cup. He looked at Maura, perched three feet away, on another barrel. Her head was bent over the Sunday morning newspaper they'd bought, in early gray daylight, from the roadside stand where the city truck had dumped it.

Maura—in riding pants and knee boots,

cotton flannel shirt, and an oversized jacket that a National Guardsman had loaned her yesterday when her trench coat kept trailing in the mud! "My Easter finery," she'd said, lightly, putting it on in the trailer this morning. Hoping, maybe, for a lightness from him. Pretending, at least, that this year *Easter wasn't a sore word, a rejected word*, spilled to emptiness, *since Buff—*

SHE sat, now, both hands around the curve of her cup, to warm them—the way rail-rovers did, soldiers, lumberjacks. She had had to learn that, Maura had.

Something turned inside him; she had had to learn many things—in their life together. And once more he looked at the store clock. These crazy miscalculations even! Wouldn't any fool have assumed, as he had, that on the morning the last evacuees—women and children—were being allowed back in Little Bend, they would come early? To get a long daylight start on the mountain of work ahead? And if she was to get pictures of them—

But no, one of the militia had informed them when they'd crossed the line again this morning and spotted a completely empty road ahead. "It'll be a few hours yet," he'd said. "You see, there are special Easter serv-

It wasn't their disaster. The boy was not their problem.
They were only onlookers, there to get the story
of the flood-ravaged town . . . but it was Easter!

Pacific Co. 1944-1945. 1946-1947.

Fernie

The Width of the Cross

THE SKIRT of her Easter dress was covered with rows of tiny blue ruffles that swayed like a Canterbury Bell in the spring breeze when she skipped onto the lawn.

She put her yellow basket with the pink and gold eggs on the porch chair and came closer, hands outstretched to show off her white gloves. Her eyes sparkled with the pride of first possession.

She held up her hands and surveyed the trim palms of the gloves before turning them over to glance at the other side. Finally she put her tiny white-gloved hands into mine and said, "Tell me something."

What did she want to know this time, I wondered. Something about gloves? No, her mind was far removed from Easter finery. For her teacher that morning at church school had succeeded in planting an idea.

Evidently the question now was to call for gestures, for she took her hands away from mine and held them stiffly at her sides. Then she pointed one white gloved hand to the grassy ground, another to the blue sky; the sunshine glinted on the beautiful new gloves.

"Tell me," she said. "Teacher says the cross reaches all the way from earth to heaven." She lifted her eyes from the ground to the sky. Plainly she had accepted this as a reasonable explanation for her young mind of the cross about which grownups talked so much at Eastertime.

"But what I want to know is this," she said earnestly. "How wide is the cross?" And she put her arms out from her shoulders, so the white gloves were extended wide.

Soberly she waited. "Well," she urged, "tell me, how wide is the cross?"

How could I possibly explain?

Impatient for my reply she said, "Don't you even know how wide is the cross?" She came closer. Throwing her arms around me, she said, "I think it's *this* wide," and she hugged me tight.

She had found the answer. And I thought of the words of Jesus: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." I knew how wide *my* cross must be—as wide as my arms can possibly reach out to enfold others. —RUTH C. IKERMAN

ices—at the shelters over in Malden—before they start for home."

Filling them with platitudes, hymns, Doug thought. Getting them glazed, cushioned, for what they're going to see. Thinking that would help!

"Why didn't somebody think to tell us yesterday?" he said now. "We could have stayed in bed."

The words whipped out and died; nobody challenged them. Maybe she was going to quit reminding him that they always used to go to services themselves—until last Thanksgiving. Maybe she was going to quit saying, "But don't you see—we have to accept—things—and go on!"

Over her shoulder he could spot their byline—"By Doug and Maura Daly"—splashed generously. Three separate stories, five pictures, in this one edition. Well—three days already they'd been here—in and out of this little town that had borne the worst brunt of the river's devastation. A town unknown weeks ago, and now a

dateline across the country. They hadn't exactly been playing.

"Yep, I've seen your names all right," Mr. Hickerell had recollected, the first day. His store, silt-ridden, was one of the few buildings left standing in Little Bend; they'd made it a kind of headquarters. "Wasn't you some of the folks that wrote up that Drummond case last fall—up in north Michigan?"

ANOTHER dateline, splashed across a nation. Maura's eyes had gone swiftly fearfully, to Doug, but he had kept a civil tongue. "You're so right," he'd said.

Mr. Hickerell was coming at them now, a box in his hands. "Hey, look at what I found. Not a drop of water got up to 'em." And he shook some chocolate rabbits out one end. "Come two days before evacuation and I put 'em on that high shelf. Here, have some—sugar gives you energy." And he nibbled at the ears of one. "Hey, Tad."

The boy came from the storeroom,

where he was shoveling out the mud. A thin boy, all long arms, and eyes eating up his face. Three days before flood crest he'd managed to swim ashore when a car went down with the Little Bend ferry. His sister and her husband—the only folks he had—hadn't been so lucky; divers had quit looking for their bodies last week. Carnival people they'd been—hurrying to join out, new, this season with an outfit in Mayfield.

"Whom do you know in these parts?" the Red Cross workers had asked him. And had paled when he'd answered, "I guess I don't know anybody much—anywhere."

Eleven, he might be. Or twelve. Other boys his age were still in Malden at the shelters, with their mothers. But the men had brought Tad when they'd been allowed back in Little Bend Thursday. Trying him out, they were. And if his back proved strong enough, maybe he'd get a place to lay his head nights—

"You want a Easter rabbit?"

It was hard to know if the boy smiled. When he took the chocolate bunny it was the same color as the mud on his jeans. He looked at them both.

"Matches, all right," Maura said, and grinned.

That was the amazing thing about Maura. She could go on, month after month, pretending everything would be all right again. *Saying Buff's name even!* Saying it aloud.

The boy was biting quickly, hungrily, into the candy. Who—in this brown, curdled, womanless town—Doug wondered, cooked anything for him? Anything hot, or whole? Maybe he *should* have let Maura take the kid back to the trailer with them Friday night for supper—especially after he'd trotted at their heels, toting equipment, all day.

But then, Maura knew how he felt. How could she have suggested such a thing, knowing what a sore reminder—

The boy was looking at her now, that coming-close expression in his eyes. "Guess what," he said half shyly. "I struck bottom one place."

"Good!" she said. "I knew there had to be a floor there somewhere."

"Well, get along then, boy," Hickerell prodded. "They didn't let us men come back to town for nuthin'. Gotta have things ready for the women and kids. They'll be needin' supplies." And—when the boy was gone again, "Pretty good worker at that—for a cunny. Somebody'll be glad to get him—on a farm or in the yards."

"He's a traveling boy," Maura said.

Doug walked to the front of the store, looked across to the twisted shells of buildings, yellow stains six feet up their bloated walls. To the rutted mire

(Continued on page 52)

They Have a Green Thumb for Raising Babies

By MARTHE GROSS

ALMOST EVERYBODY on Liberty Street will be concentrating on flower beds this spring. Almost everybody but the Arsells at No. 25. They're all taken up with Tommy—and tulips will have to wait.

Last fall it was little Karen. The year before it was Rickie. For the last eight years, as a matter of fact, the tender sprouts growing *inside* the Arsell house have been so important that Ethel and Lester haven't even bothered with the vegetable variety outside.

The Arsells are foster parents. In eight years, they have opened their home in Valley Stream, N. Y., to nine infant children whose real parents were in trouble. Work? Yes. And responsibility. But for the Arsells, good Methodists, it means

a rare chance to turn their faith into action.

Some of the children who got a start in life at the green shingle bungalow were husky boys with ear-bending lung power. Others were petite baby girls. But all had one thing in common. Because a parent was sick or there was disruption in the family, they needed to be placed by a child-welfare agency in a home where they would be safe while the broken pieces of their family life were patched together. In short, they needed "mothering" badly.

Supplying love to little ones, even though they weren't her own, came naturally to plump-cheeked Ethel Arsell. The year her own child was five and well launched in school, she began to admit to herself (Continued on next page)

The Arsells have provided security and a good start in life for babies they knew they would have to give up



Lines of a Layman

A CROSS FOR EACH OF US

J. C. Penney



ONE DAY Jesus startled His followers by laying down the law of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever loses his life for my sake shall find it." There is the principle of the cross for you and me. It beckons, it challenges us, and if we fail to adopt it as a guide for our lives it condemns us!

There is faith which undergirds the life and enables a man to put God first in his plans and hopes, faith which creates a Christian home and beyond that a Christian society. The first test of discipleship, therefore, is not membership in the church or support of it, desirable though these things be. It is not whether we have fed the hungry, clothed the naked, or relieved the distressed. These are duties devolving upon *all* men whether they be Christian or not. The test which is rigidly applied to all is, "Is your faith sufficient to create within you the spirit of self-denial and the spiritual power to bear the cross of self-sacrifice?" Those are the hard questions we must face, and the answer determines how Christian we really are.

The principle of the cross also includes that of loving service. Christ did more than merely talk about this—He eloquently demonstrated it. "His death on the cross," says R. C. Campbell in his volume entitled "Around the Cross," "is time's greatest expression of love—of God's love, of Christ's love . . . His love lighted a beacon blaze which a thousand ages cannot extinguish. His love is so deep that it cannot be fathomed, so broad that it cannot be measured, so meaningful that it cannot be described, so intense that it cannot be supplemented." The highest expression of discipleship, then, is seen in the dedication of the life to the service of love.

that she was lonely. But the loneliness ended abruptly the day she and Lester called at the Salvation Army Foster Home for a baby girl and took her home to the little crib in the front bedroom.

All the children Ethel has accepted into her home have been under one year of age at her own specific request. One was only a week old. But the real "baby" was Carla. She arrived at 25 Liberty Street when she was only four days old!

"Carla was so tiny! I'm not a 'worrier' but I couldn't help worrying about her," Ethel recalls.

"I tucked her in the little bassinet and fed her almost every hour. That bassinet was right alongside my bed where I could hear her breathe. Sometimes at night during a feeding, I'd look at her and be tempted to wake Lester—just for reassurance. Then I'd say to myself, 'With the help of the Lord, she'll be all right.'"

She smiled proudly. "And that's the way it came out. By the time she was able to go back to her parents, she was

as lively as a sparrow."

Thirteen-month-old Tommy, who is Ethel's latest baby, is almost the extreme opposite.

"Instead of feeding him around the clock, we're starting to cut down on his Pablum and mashed potatoes. At thirteen months he weighs 32 pounds!"

One look at apple-cheeked Tommy, banging boisterously on his high chair, confirms her point. So husky was he when he came to the Arsells from the Salvation Army at the age of six months that Ethel by-passed both the tiny and intermediate bassinets she keeps on hand and put him in the crib at once.

WHILE not a new one, the crib is in excellent repair. And the marks it bears are badges of honor. Ethel and Lester bought it thirteen years ago when their daughter, Jo Ann, was an infant. Today a poised teen-ager, Jo Ann likes to install the little ones in that crib as each new "brother" or "sister" comes to stay.

Two other members of the Arsell family—Lester's widowed mother and his aunt—take special delight in watch-

ing the children develop. Each contributes something to the foster baby during its stay.

The elder Mrs. Arsell—a stout lady with a jolly laugh—is invariably called "Nana," while Miss Arsell—slim, with a radiant smile—is Aunt Bertha. Even Pee Wee, the Arsell terrier, and Pancho, the canary, do their bit to make each newcomer feel that he or she is part of a busy, happy home.

But the one who holds all the threads in her hand is Ethel herself. In the eight years she and Lester have been foster parents, her gentle touch and quiet voice have meant love and safety to these babies separated from their own mothers.

"They know Ethel's touch even in the middle of the night," Lester says. "If one of them stirs or whimpers a bit, she merely has to put out her comforting hand—and the child will ease right back to sleep. They won't do it for Nana; they won't do it for me. There's something about Ethel . . ."

THE same gentle competence carries over into the small things she does for her family: smoothing a lock of Jo Ann's hair or deftly tying Tommy's shoes as he sits on her lap jabbering to the bird.

Both the Arsells have a concern not only for the material well-being of their babies, but also for their spiritual needs. Although most of the nine youngsters have gone home before they could talk, some have been with the Arsells long enough to learn their first prayers. Judy, who grew from infancy in Ethel's care, started to Sunday school at the Valley Stream Methodist Church when she was three.

"She loved it!" Ethel says. "It was a thrill to see her start off on Sunday morning talking about the stories she'd bring home—her little Bible papers."

Judy's escort was either tall, broad-chested Lester, on his way to the men's Bible-study group, or Jo Ann headed for the Junior High class. Sunday school has always been important to the Arsells. Jo Ann started when she was four. Now she has her ninth-year pin, and is president of her young-people's group.

Ethel is deservedly proud, too, of what she calls "my christenings." Two children have been baptized while in her care—one a little girl whose ceremony took place in church with her parents attending; the other, a baby boy whose mother asked that the baptism be performed privately by the Arsells' minister in their home.

Doing justice to both a child's spiritual and physical needs is a big job. Ethel admits that it takes a great deal of work. Still a young woman, she has a weak back and must wear a support-

(Continued on page 38)

THE LORD'S WORK

By FLORENCE DOYLE PUTT

OOOOH, I've been wicked and I'm glad of it! Only I hope Deacon Jones never finds out. I'll take my chances with God and even with my dad, for there's a kindly twinkle in his eye, even when he feels called upon to scold me, that I think must be kinda like the way God looks down on us. But Deacon Jones would be sure I was bound for hellfire fast, and he wouldn't hesitate to say so, in perfectly biblical language. For you see it was Mrs. Deacon Jones—but this is the way it happened.

The committee was meeting in our parsonage living room. Being summer, the windows were open and I was in my room above, studying my Sunday-school lesson. I teach the "Squirmies"—they call themselves the "Sunbeams," but that's my name for them—and I couldn't help hearing.

Once a year our church women's society gives a really bang-up banquet. The proceeds this year would finish paying for the electric organ. All the big-wigs of our little town are invited and this year the speaker was to be a very famous author and lecturer on world affairs. I won't mention his name, but you'd know it in a minute if I were to tell. It really was an honor to bring him to Leanta—he probably wouldn't have come, only his boyhood home is in the next county and he was back for a visit anyway. But were the women of our church in a twitter!

Who was going to entertain him? Who was going to introduce him? And what would they have for the meal which was to be a feast to end all feasts? What would they charge? Who would solicit the pies and who would wash the dishes?

The church dining room was adequate, but the silver wasn't nice. There weren't enough cups and glasses. (Continued on page 63)



Sailing into the parsonage, Mrs. Deacon Jones blustered, "I've never been so insulted in my life."

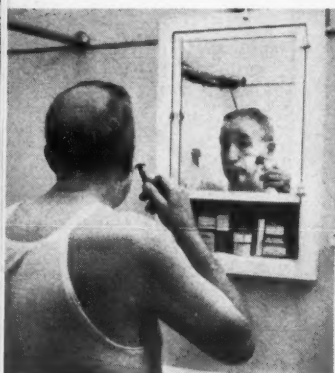
EDWARD SMITH



The fate of the world hinges on that next move! Earl Lenz (right) and his neighbors put their hearts into their fun, whether it's meditative chess, lively shuffleboard or back-breaking croquet.

WHERE TODAY IS THE BEST DAY

Start of the Lenz day (r. and below) is like that of lively householders everywhere.



Mail-call brings opportunities for good fellowship—and frequently there is a letter from one of the children.

RETIRED-TO-BE who wonder plaintively, "But what will I do?" can take heart (they'll need it!) from the brisk schedule of the folks who live in a beguilingly idyllic Florida setting called Memorial Home Community. Here, retired clergy couples, with a leavening of laymen, live out their lives on small pensions and big endeavors. There is so much to do, so many congenial people to do it with, they've got no time for living in the past or waiting for tomorrow.

A busy day in the lives of Mr. and Mrs. Earl C. Lenz, formerly of Oak Park, Illinois, demonstrates that when there is spiritual togetherness, retirement years can be the best years of all.

PHOTOS BY HARRIET ARNOLD

In this sunny, pension-stretching community, retired folks find not only fellowship and fun, but the joy of service.





Former sales manager, merchandise controller for Sears Roebuck, Earl Lenz is businesslike in all that he does, whether correspondence or his photo pin-ups. (Photography is his hobby.)



Daily he plays a music program from amplifier in church tower.



It's Quiet Hour from 1:00 to 2:30—wise and only reminder to oldsters of their need to slow down.



Just about every day, something's going on at Memorial Church.

OF THE WEEK

With only a tidy, four-room apartment to take care of, Emily Lenz has ample opportunity to whip up a tasty pie.

Washing is done in laundry building, hung out in own yard. Strolling neighbors make it a gala occasion.



A pause in the day's occupations. Time to enjoy each other—and that fresh-baked pie!





MRS. ANDREWS'
Private Easter

By DOROTHY WALWORTH



MILLER POPE

AS FAR BACK as I can remember, I heard my father call our choir the War Department of the Church. A Methodist minister, he had to cope with the battles of those who rendered our anthems and offertories. Moving from parish to parish, a little over 40 years ago, we met several war departments. They were of two kinds: the paid and the unpaid.

A paid quartet, consisting of tenor, soprano, alto, and bass was generally, musically speaking, more satisfactory than unpaid, or volunteer singers. Moreover, being professionals, they kept many feuds to themselves and so appeared less troublesome. But their cool, cynical worldliness, soon or late, aroused the wrath of the pillars and flying buttresses of our congregation. If a pillar suspected that, when a soprano rendered, "Oh, for the

Wings of a Dove," her heart was not in the song, she was doomed. My father tried to hire believers for the choir, but the trouble was that, so often, agnostics had lovelier voices.

The climax, as far as paid quartets were concerned, came one Sunday in a Hudson River town. During the service, the quartet had always sat in the choir loft, behind the pulpit, hidden by a green curtain. This Sunday, at the height of my father's sermon, there slipped out, from behind the curtain and onto the pulpit platform, a playing card, the Jack of Diamonds.

After the hurried singing of a hymn, the guilty ones admitted that, Sunday after Sunday, they had played "Five Hundred" behind the curtain, and for money, too. The bass was \$16 ahead, but (Continued on next page)

STEWARDSHIP QUIZ

By ARNOLD F. KELLER

What is a "steward"? A good steward? A good steward in the church?

A good steward is a person in the church and the Kingdom of God who honestly, and without "cheating," handles the blessings of life for the glory of God.

What are some of these "blessings of life?"

Time. Talent. Money.

What did Jesus mean when He said: "Lay not up for yourselves treasures on earth?"

He meant that we should not live as though our few years on this earth were the whole of living and life.

What did Jesus mean by "Lay up for yourselves treasures in Heaven?"

He meant that we were to live as if heaven were our goal; therefore, to invest our time and talents and our money for the Kingdom of Heaven, starting right now.

Did Jesus ever say how much?

Yes! He said that a tenth was not too much; and a tenth was nothing to boast about. Where? In Luke 11:42. When the Pharisees boasted of "tithing," Jesus said: "This ye ought to have done!"

Does everybody tithe (give a tenth)?

No. Because not everybody believes the Lord. Again, because not everybody thinks the Lord Jesus Christ, His Church and His Kingdom worth one cent out of ten, or a dime out of every dollar.

Does it make a difference?

It definitely makes a difference to them. The Bible says: "God is not mocked; for whatsoever a man soweth that shall he also reap."

What do we mean, "God is not mocked?"

We mean, "You cannot fool God." He knows a "sham" when He sees it. Giving less than we are able is "sham benevolence."

Do you expect then that everybody will at once arrive at giving a "tenth?"

No.

Why not?

They lack the courage and the faith to put Jesus Christ first.

If a person cannot make up his mind to become a "tither" now, will not a small step in that direction be acceptable?

God is merciful and will not hold it against us for not being "able;" but He will hold us responsible for not trying.

never received his gains, because the other members of the quartet agreed that, under the circumstances, all bets were off. This made the bass bitter. We heard later he was singing for men's smokers, and then his trail became confused.

Thereafter we usually had unpaid quartets. They were of varying quality, artistically, but sometimes produced very lovely music, especially when Mrs. Andrews was our soprano. When I was nine she moved next door to our parsonage, and entered our choir. What delight her voice brought us! We small-town people heard little good music outside of church. Of course, we had the Fireman's Band, snorting its

way through Sousa, but that was different. Although a few Gramophones had appeared, their tone was nasal. So, each Sunday, we looked forward to our choir's music with an eagerness it is hard to imagine now.

IN our town, Mrs. Andrews created for herself a supreme position—which no singer has held since radio has enabled anyone to hear opera stars at the turn of a knob. Many people lived and died along the Hudson River without hearing any better soprano than Mrs. Andrews. There is no call to pity them. When I heard her glorious voice, for the first time in my life I was not sorry I didn't have a Shetland pony. Of

course, as soon as she stopped singing the pony longing came back, but for a while she had healed it. That was my first experience of what beauty can do for longing.

Mrs. Andrews was a bit over 30 years old. Her eyes were blue and her sunny hair was all her own, with no rats, puffs or switches. It was said that she could sit on her hair, a supreme tribute, in those days, to a woman's allure. Since our choir was not "vested," our quartet wore what their tastes and pocketbooks had chosen. Mrs. Andrews' hats were delicious, trimmed with fruit or flowers that trembled as she sang.

I used to hear her, next door, in summer when the windows were open, practicing her scales and trills which always seemed like little bouquets shaken lightly out onto the lawn. Sometimes, she and I sat in her hammock stretched between two apple trees, while she told me stories about knights and magicians. She had a talent for words as great as her talent for song, and she spoke to me as though I were her own age. We exchanged little secrets.

Once she said: "Here I've been ten years married and no child of my own! If I had a little girl, I would sing all day and put ribbons in her dresses!"

Shortly afterward I discovered, since her hired girl told our hired girl, that Mrs. Andrews was "expecting." (In 1911, the word "pregnant" was never used except by doctors.) Mrs. Andrews disappeared from the choir loft, because the ladies-in-waiting of that era did not feel it proper to remain in the public eye. Thereafter, I saw Mrs. Andrews only from a distance, walking in her garden, wearing a long, loose cloak. I never spoke to my elders about the expectations of Mrs. Andrews, because I was not supposed to know.

When the baby was born, a little girl, our whole town rejoiced. But our happiness was brief. The child soon died. Two months later, Mrs. Andrews' husband got pneumonia and died, also. These words sound stark, with jagged edges, but life has jagged edges.

Of course, there has never been anything unusual about grief. It's everywhere. But grief is always unusual to the heart it visits. Moreover, after all the thoughtful things had been done, Mrs. Andrews bore the full heaviness of her sorrow alone. That's how things are, and how they have to be.

Mrs. Andrews didn't return to the choir loft. At first, everyone understood why. Then the rumor was that she had lost her faith. Nobody exactly blamed her, but we all worried, because losing one's faith was far more serious than the loss of one's life sav-

(Continued on page 61)



Paul Hassman's seven children are learning his principles of thrift and stewardship.

His Trucks Don't Run on Sunday

THE LORD has a place for each of us and we had better find it. For until we do we cannot have real happiness and real success."

The words carried special weight because the man who spoke them has a reputation for having found both success and happiness. He is Paul E. Hassman, head of a trucking and grain firm in New Hampton, Iowa.

For many years Paul's life was very much "run of the mine." He was born on an Iowa farm, attended rural school and high school, played football and was a state wrestling champion for several years. Two years of agriculture at Iowa State College led to a period of "bachelorhood" farming. One year of this was enough for Paul and he married his college sweet-

heart, a pretty girl hailing from Fort Smith, Arkansas.

Then he asked himself a question, "Where is God's place for me? What does He want me to do?"

The first answer that came to him was momentous: *God wants you to be on His side.*

This was a wonderful revelation. Actually it was as old as the Christian faith, old as the words which said, "Seek ye first the kingdom of God."

Hassman explained his awakening this way: "I had always been religious. But I never had a real deep-down living Christian experience. I never found my place in God's will until I gave my will over to Him."

At that time he had exactly six hundred dollars. Something told him he ought to follow a career that had stirred in his

(Continued on next page)

By MARCUS BACH

Hassman's flourishing truck and grain elevator business is now 14 years old.



heart for some time: the trucking business. And something seemed to verify this, for there was a used truck for sale, for exactly six hundred dollars. It seemed that God was speaking to him. So he bought the truck. It had enough gas to get him to a filling station.

"Can you let me have some gasoline on credit?" he asked.

"Well, Paul," the station manager mused, "I guess I can. When do you plan to pay for it?"

"I want to open an account. I'll pay every two weeks. I'm going into the trucking business."

That was fourteen years ago. In fourteen years Paul Hassman's tithing total has increased fourteen fold. This businessman gives a tenth of his income to the Lord. But he does something else. He gives a seventh of his time.

Well-wishers, competitors, hard-headed operators warned him when he started his adventure: "You can't have a successful trucking business without running trucks on Sundays."

But Paul decided to follow his convictions. "None of my trucks will move on the Lord's Day," he announced. "Sunday work is unscriptural. Sunday work goes against God's will and it goes against my will. When God said He wanted us to keep the Sabbath holy, He meant it."

Soon the countryside knew that Hassman meant it, too, and many people were strongly impressed. Some began to rethink their own Sabbath-keeping and no one was surprised when a full page Trucking Service announcement appeared in the *New Hampton Tribune*: "We believe in the pioneer idea of six work days with one day of rest. The men we employ share our belief in this respect."

When I first drove around to meet Paul E. Hassman at his trucking and grain elevator establishment, I was greeted by a man in overalls and a workman's cap pushed back above his bespectacled eyes. He was sweeping the elevator platform. I passed him by. Then I asked another workman, "Where's the boss?"

"Oh," was the answer, "he's over there." He pointed to the man with the broom.

I went back to the man with the broom. "Pardon me!" I said.

"That happens all the time," he said with a laugh. "I like to run my business so that no outsider knows who's the boss." Maybe there is a technique in that, too!

LIKE most tithers, Hassman was reluctant to talk about his stewardship. But out of my conversation with him some thoughts were revealed which form the back-drop for his attitude and practice.

"A man had better make his gifts according to his income," he warned, "lest the Lord become displeased and make a man's income according to his gifts."

Here were some other points of view: "You can't get right with God spiritually unless you are right with Him financially."

"One may give without loving," he quoted, "but one cannot love without giving. Sixteen of Jesus' 38 parables deal with the right and wrong use of possessions. Some people may give just to be respectable. Some may do it to ease their consciences. Some give for business reasons. But true giving should be a spiritual exercise."

A year ago Hassman entertained his co-workers and their families, a total of 60 persons, at a chicken supper. On that occasion he started a project in stewardship and thrift among the 35 children of his employees. He gave each youngster a silver dollar with the promise that if the dollar would be used to earn another dollar within the year the child would receive two dol-

A SOWER'S PRAYER

God of all gardens, growing things,
Of quickened seeds and strong, bright wings,

Here are my hands that fumble so—
Teach them to help a plant to grow;
Use them to make a furrow straight,
Counting no task too small, too great,
If from the ground someone may see
A radiant flower bloom for Thee.

God of all homes and houses where
Faith has an altar reared for prayer,
Here are my lips that stumble so—
Teach them to help a child to grow;
Give them Thy patience, truth to guide
Little steps to a Saviour's side,
That in the harvest there may be
A child, a youth, a life for Thee.

—Ruth Margaret Gibbs

lars from him. The following year the child will be urged to put two dollars to work. If he doubles the two, Hassman will give him four dollars. This experiment in the use of the "talent" will continue for four years. If all of the children co-operate, it will cost Hassman \$1,050 plus the original \$35.

Hassman ought to know something about child psychology. He has seven children of his own. They go to church in a body every Sunday morning, but Mrs. Hassman doesn't sit with the family. She's the church organist.

On each child's birthday, Dad Hassman has a special and unusual tradition. He takes the child to breakfast at a local restaurant.

"There's nothing a kid likes quite as much as having his breakfast out," he explained. "Lunch or dinner is a family affair, but these breakfasts are intimate and personal. This is the time I have a heart-to-heart talk with my child. It's his day. It is also the time when I try to impress him with the need for being a strong professing Christian. Before the hot cakes or the cereal, we have a word of prayer as we always do at home. Then we talk about the business of growing up and trusting in God and finding one's place in God's plan."

OBVIOUSLY, the father's philosophy is being passed along to his children. Two of the boys have paper routes and they tithe. They have already learned that there is a close relationship between faith and work.

And Paul Hassman also believes there is a close relationship between work and health.

"A person who likes his job will never be the victim of mental ills," he believes. "A man should make it a daily practice to thank God for health and back this up by living and planning his work so that he is not exhausted. Too many men live for their vacations. Too many are always wondering how they can get some leisure and then try desperately to decide what to do with it. Work ought to be one's enjoyment and meditating on God ought to be one's inspiration."

Paul is an active member of the Rotary Club, a member of the local school board, a member of the church board and a true "family man."

While speaking of work and God, he recalled the story of George Washington Carver who was reading the Bible when a friend dropped by. The friend asked Carver, "What are you doing?" "Studying about peanuts," was the reply. "Why, no, you aren't," observed the friend, "you're reading the New Testament." "That's how I learn what God wants me to do with peanuts," said Carver.

Often in the quiet of his evening hours and in the moments of meditation which he takes during the day, Hassman brings into mental image the people who work with him. One by one he visualizes their needs, their problems and their capabilities and thus keeps the tie between employer and employee a bond of fellowship.

He is convinced that an employer's temperament is reflected in the employees. If the boss has principles, the workers will be more principled. If the boss has infinite patience, the men's patience will be strengthened. If the head of the firm lives close to God, the "Godwardness" of all connected with the firm will be increased.

To him, religion wears overalls and has its sleeves rolled up. **THE END**

By CLARENCE W. HALL



How to Cope with LONELINESS

A FAMOUS doctor was asked recently to name the most devastating disease today. "Loneliness," he said. "Just plain *loneliness*." He went on: "The longer I practice, the surer I am that there's no condition so acute, so universal. Everybody, at one time or another, is subject to its ravages. With many the dis-ease (he carefully separated the syllables) becomes chronic. And not a few live constantly under its blight—melancholy, bored, forlorn, friendless. Doctors can't cure it. Only the victims themselves can."

That comment set me off on some intensive research that not only confirmed the doctor's diagnosis but brought me in touch, through readers of *CHRISTIAN HERALD*, with a host of people who had coped with loneliness—and conquered it.

The first step in conquering loneliness, I learned, is to *recognize it for what it is*: an enemy, a disease that eats away at happiness, alienates you from all that is worth-while in life, sours and sickens the spirit. Trying to dress it up as a friend, or even as a "cross" you must bear, leads to all kinds of frustrations, neuroses, complexes. All of them deadly.

The next step is to distinguish between *loneliness* and *aloneness*. They are far from being the same thing. Some of the happiest and most productive people in the world are those who by choice or necessity are alone much of their time, but who have learned to use their solitude creatively. And some of the most miserable are those who are surrounded always by a crowd.

Psychologists assert that everyone confronting a problem takes one of four methods of dealing with it: He flees it, fights it, forgets it—or faces it. Loneliness can be conquered only by frankly facing it. That takes courage, but it eventually pays off.

Basically, there are three kinds of loneliness: that which we create for ourselves; that which is created for us by circumstances beyond our control; and that which is a part of life, common to everyone.

Of the three, self-inflicted loneliness is often the most soul-searing, yet the easiest to dispose of. It becomes most acute when we remember we're lonely, when we begin to luxuriate in our misery, when life becomes what the Rev. Arnold H. Lowe of Minneapolis calls "all mirrors and no windows." And feeling sorry for ourselves soon gives us a self-worth feeling sorry for. "After many years of observing lonely people," says Dr. John W. McKelvey, Methodist minister at Lansdowne, Pa., "I am convinced that loneliness is 90 per cent self-pity. The victim shuts himself in, others out. Everybody avoids him, for nobody loves a self-pitier."

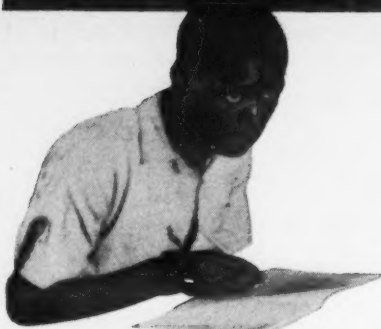
The cure? Stop centering your concerns upon yourself; do something for others.

A Cleveland doctor told me of a patient who resisted all cures until he said bluntly, "Your trouble, madam, is nothing but aggravated selfishness." He sent her to a local volunteer bureau. "In a matter of days after becoming a Gray Lady in a cancer hospital," the doctor reported, "her symptoms' disappeared."

All of us have experienced the second kind of loneliness that comes with the loss of friends, loved ones or health. It's ours to say whether such a loss leaves us only temporarily bereft or whether it shall fester into the crippling ache of loneliness. Out of the dark aloneness of the blind, John Milton brought "Paradise Lost." From the solitude of prison cells came

(Continued on next page)

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AT CHRISTIAN BOOKSTORES

John Bunyan's "Pilgrim's Progress," O. Henry's choicest stories, Oscar Wilde's best ballad.

Mrs. Raymond Clapper's tragic loss of her famous news-commentator husband in a collision of bombers over the Marshall Islands in 1944 came on the heels of a parting with children who had grown and married. "Nature has a way of taking our loved ones from us sooner or later," Mrs. Clapper told me. "But I learned that loneliness is ridiculous when the world is so full of need. The happiest person I know is a friend who is completely alone in the world, yet never lonely. On Mondays she works at a blood bank, on Tuesday she has charge of a hospital's recreation room, Wednesdays she is a Travelers Aid volunteer, Thursdays she labors in an elderly woman's garden."

Josephine Butler, full of grief after losing her only child, turned to an elderly Quaker friend. Said the friend: "God has taken to Himself her whom thou didst love. But there are many forlorn hearts who need that mother love of thine." He suggested that she visit a home for unmarried mothers. She took the girls and their problems to her heart—and became one of the foremost women of nineteenth-century England.

No truer line was ever written than that by Frances Ridley Havergal, "Solitude can a heart be lonely if it seek a lonelier still."

Long-continued loneliness after bereavement is often the mark of inner poverty. Too many people, when thrown on their own resources, discover they haven't any. They can't enjoy themselves because they haven't made themselves enjoyable.

One of the most satisfying achievements of life is learning, as did St. Paul, "in whatsoever state I am therewith to be content." Such contentment is no mere resignation to fate; it comes from character carefully shored up against disaster by one's "inner braces."

One way to brace ourselves inwardly against loneliness is by *finely furnishing the mind*. Dr. Norman Vincent Peale advises: "Practice developing a great mental storehouse of pleasant memories, ideas, experiences. When alone, draw them one by one into the center of consciousness and live them over, or meditate upon their rich meaning. He who does this effectively is never at a loss for good company."

Another cure for loneliness is usefully occupying the hands. One can paint pictures, write, garden, raise pets, learn a craft, start a collection. Mrs. Anna May Davis of Milford, Mass., told me how, when facing a life alone after her husband's death, she began collecting art objects pertaining to the Madonna, "with whom I felt a kinship in my sorrow."

She began with pictures, went on to jewelry, lamps, statuettes. Browsing in gift shops, books and magazines, she accumulated a rich store of knowledge. People came from miles around to see her collection, and she became recognized as an expert, giving talks and traveling widely. "Best of all, I made so many new friends that they transformed my life." Her advice: "When choosing a hobby to fill empty hours, pick one that will not only enrich your own life but also give pleasure to others."

Ills of mind and body and social conditions soon crowd in upon those who become allergic to themselves. Much of the excessive use of alcohol and drugs today, according to leading psychologists, is nothing more than a frantic search for asylum from self. The gnawing need to escape from themselves has led thousands into submission to authoritarian systems, political and personal.

Herbert A. Philbrick, who spent nine years in the American Communist apparatus as an undercover man for the FBI, told me: "The most pathetic per-

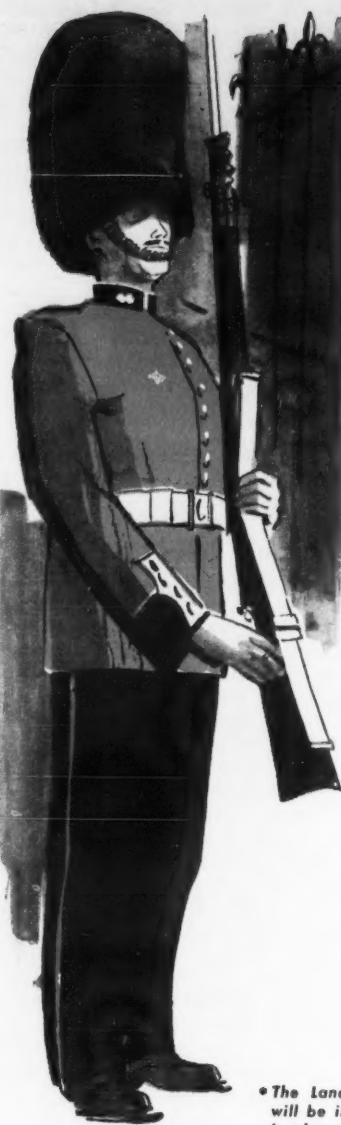
**To be busy is the secret of grace,
and half the secret of content. Let
us ask not for possessions, but for
things to do.** —WILL DURANT

sons I met were lonely people driven into the network by a need for being wanted and appreciated. Expecting to find comradeship in the Party, they soon learned there was no companionship there, even between husband and wife. But by then it was too late; they were trapped."

However, we never really conquer loneliness in its more subtle form until we face the fact that, beyond that which is self-inflicted or forced upon us by personal loss, there is an aloneness common to all, part of life. John Donne asserted that "no man is an island." But there is a sense in which every man is an island. In every heart there remain rooms in which no one can walk. We may long to usher others in. But nobody comes. Nobody can.

Even amid the comfortable companionship of the most closely-knit family there springs up now and then a mysterious sense of isolation that, however we try, cannot be bridged. Our joys, eager to be shared, leap to our lips—and die there when comes no comprehension from those about us. Our sorrows, aching to be understood, cry out in vain for more than surface comfort.

With all our yearnings to get and give understanding, there is no such thing as "complete" understanding between two people. Sooner or later we all are forced to ask: Who *really* knows me? Whom do I *really know*? Professor



Part of the Pomp of "old England" is seen in the Changing of the Guards at Buckingham and St. James Palaces and the Horse Guards at Whitehall. The tall Guards at Buckingham Palace, made taller by their high bearskin hats, attract much attention.

BELOW

The Parthenon, on the Acropolis in Athens, is an excellent example of Greek architecture.

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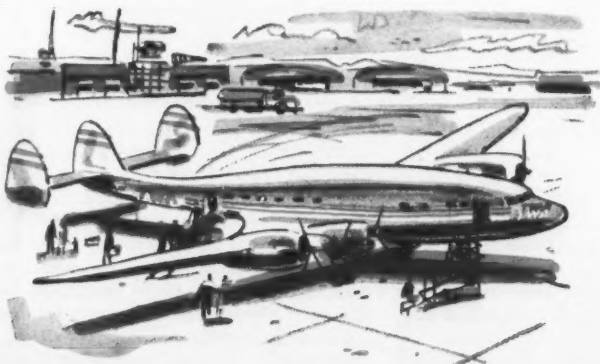
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COWMAN PUBLICATIONS

LOS ANGELES 27 CALIFORNIA

William Ernest Hocking of Harvard calls this our "sense of cosmic loneliness."

Misunderstood, this can be the most poignant loneliness known to human beings. Understood, it can lead to the richest conquest in life—the spiritual.

The only persons I've known who have claimed victory over this sense of cosmic loneliness are the religious. "This yearning for sympathy and intimate acquaintance, which human hearts cannot fill," Dr. Merton S. Rice of Detroit was fond of asserting, "is one of God's ways of claiming His own. He alone can enter into our silent thoughts and unobserved emotions."

Teaching us to develop and deepen this sense of God's eagerness to enter those silent places of the spirit blocked to all human companions has been the prime function of religion down the ages. The writer of Proverbs spoke of

God as "a friend that sticketh closer than a brother." David Livingstone, after 16 years in Africa, said to students at the University of Glasgow: "Shall I tell you what sustained me in my exiled years? It was the word of Christ, 'Lo, I am with you—always!'"

Dr. Frank Laubach, famous missionary, has given practical hints for "practicing the presence of God." Says Dr. Laubach: "However alone you may be, know that you are never alone—for God is there. Walk on the inside of a sidewalk, with the knowledge that your Divine Companion is walking with you on the curb side. Order your day on the basis of Divine partnership in everything you do. Repeat often such Scripture as 'Be still and know that I am God.'"

Loneliness—whatever kind and however caused—can be coped with. The "how" is up to us. THE END

THEY HAVE A GREEN THUMB FOR RAISING BABIES

(Continued from page 26)

ing belt. But to favor herself because of it would be to hedge on duty.

Whatever the job—bathing the baby or mowing down a pile of laundry—she tackles it with straight-forward determination. Her attitude is simply—if the job is big, the rewards are bigger.

"And we've had wonderful good fortune with the children," she declares. "In all these years we've had to have the doctor just once."

"The Lord has blessed us," Lester adds. "The little ones were examined by the Salvation Army doctor before they came to us, and were then given regular check-ups every month. They were healthy—all of them. And we've been able to keep them healthy. I haven't lost five night's sleep in eight years!"

Considering the schedule the Arsells keep now, Ethel could regard her former life as almost indolent. Jo Ann was a normal, energetic youngster, of course, and the tempo was brisk enough while she was growing up. But the day finally came when a self-reliant five-year-old set off for school. It was then that Ethel found time heavy on her hands.

As she worked through the day in the bungalow on Liberty Street, it occurred to her that she had more energy and love than she could expend on a single child of her own. A few days later she happened to see the ad of the Federation of Protestant Welfare Agencies:—"Share Your Home with a Foster Child." It explained that taking a child to board would not mean permanent adoption, but merely tiding the child over a difficult time. Expenses would be paid as well as medical and clothing costs.

Ethel began to think of her home in

the long hours which Jo Ann would be at school: the cuckoo clock ticking off the minutes in the empty dining room and Pee Wee asleep in the kitchen. Perhaps she and Lester could share their home.

That night they talked it over. Lester agreed. He injected only one sober thought. "It's going to be work—lots of work. You're sure you won't mind?"

"I'm sure," Ethel answered. "I'm positive!"

The next day she wrote the Federation. Four days later she had an answer—from the Salvation Army Foster Home Service—the agency that was directly concerned with placing the children in foster homes. Would she come in for an interview to meet the writer of the letter? It was signed Harriet Henry, Home-Finder.

The afternoon Ethel went in to meet Miss Henry they talked for an hour and a half about children who need a home and loving care *pro tem*. Miss Henry cited some basic facts. There are some 175,000 children in this country being cared for in private homes under the supervision of agencies such as the Salvation Army Foster Home Service.

WHY do they need such care? Often a child's mother is sick. Or there may be disruptions in the family. But the need for family ties remains, and these the agencies work conscientiously to maintain.

Before Ethel could be accepted, there were certain requirements she would have to meet:—She must be in the home, devoting full time to the care of her family. Her home must be safe and clean. The child must have his own bed (but not necessarily his own room). And an investigation of

Ethel and Lester would have to be made.

Such a study would take time, Miss Henry explained. And there might be a further wait after the application had been approved. Ethel preferred babies; but so, it seemed, did a great many other applicants.

While babies are in demand, older children sometimes must wait in institutions—sometimes bare child shelters or even jails—because not enough foster parents come forward to offer their homes. The most pressing need of all, Miss Henry pointed out, is for homes for non-white children.

As Ethel listened, some questions occurred to her. What if the child's own parents would want to visit?

"At your convenience," Miss Henry answered.

Would Ethel get help and advice when she needed it? Definitely. A representative would be assigned to work out any problems that came up.

Ethel asked about board. She was told that the rate would range between \$60 and \$70 a month, with extra amounts for medical, clothing, and other expenses.

The interview with Miss Henry made Ethel even more impatient to have a child to look after. But the home study took a long time. She showed Miss Henry through the house and answered many questions: family income, church affiliation, education. Then came health exams for both Ethel and Lester.

Finally, word came. They were to meet Miss Henry at the nursery to see the baby who had been chosen to be their first foster child.

"A little girl, six months old. Lester and I took one look at her and melted!" Ethel says. "I wanted to take her home that minute, but the agency asked us to think it over until the next day to be absolutely sure."

Eight baby boys and girls have followed that first little one into Ethel's arms, and into the hearts of all the family at 25 Liberty Street.

"The only unhappy part—the thing we dread—is the parting," Ethel says thoughtfully.

Lester shakes his head soberly. "When you have to say goodbye to a little one who's been part of your life, it's hard. They become 'family,' that's all. When Christmas comes, their presents are under the tree with ours. We even took Judy to Florida on vacation—with Miss Henry's approval, of course."

"There's only one consolation," Ethel says, "when one of our babies goes home, we have room to take another."

"Help them out when they need it—give them a start in life," Lester adds. "If we can give them that, we've left something here on earth." THE END

"We speak for the Master"

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St. Peter's Lutheran Church had second largest number present on Population Church Attendance Day. Most churches broke all Easter attendance records.

The Sunday

ALMOST every church has a good attendance on Easter—but what about the Sunday after? If last year's experience is any forecast, the Sunday-after-Easter attendance at churches in Brownstown, Indiana, will be not only good but spectacular.

This community, 50 miles south of Indianapolis, put on a drive that brought more people to church than there were in town! The population as of April 17 was 2,002 but 2,150 persons crowded into the town's eight churches—an increase of nearly a thousand over regular attendance. They came to church on foot, in baby carriages, cars, trucks and wheelchairs. Those too ill to get out had tape recordings of the service brought to them by the minister. Special services were held at the county farm and the jail,



Poster, newspaper stories, windshield stickers all helped publicize campaign.



Chairman Joe Robertson gets a sticker.



Presbyterian minister conducts service for prisoners in Jackson County jail.



Almost everyone in town was "pinned" with a button stating "I Am Coming." Local Chamber of Commerce contributed the huge "Attend Church" banner.

After Easter

so that everyone who wanted to worship that day could be included.

"Population Church Attendance Day" was the result of weeks of work on the part of mill executives, store managers, office workers, filling-station operators, housewives and Sunday-school children. It started in mid-March when a group of businessmen and ministers decided to try to enlist the "once or twice a year" churchgoers and have the whole town go to church. They hoped to increase church attendance and bring Christianity into direct contact with every segment of community life.

Campaign officials were well pleased with the turn-out, but recognized that their work had just begun. There was always the Sunday after the Sunday-after-Easter.

THE END



Everybody, but everybody, went to church April 17, even those who had to be transported by wheel- or carrying chair. Shut-ins had tape-recorded services.

APRIL 1956

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**"When
will
Daddy
come?"**

Sul Ja wants her daddy. Every day she looks for him. Every day she asks her mother, "When will Daddy come?" Sul Ja is only four years old. How can her mother explain why Daddy doesn't

come—that he still is a prisoner of the Communists in North Korea, that he may even be dead?

Sul Ja's mother doesn't say these things. Like Sul Ja, she hopes that her husband will come back some day. In the meantime she struggles desperately to keep her little family together. In war-torn Seoul, where thousands of refugees strive to rebuild their lives, the young mother runs a roadside stand—and makes \$10 a month! This does little more than pay the rent, let alone meet the needs of a growing child like Sul Ja.

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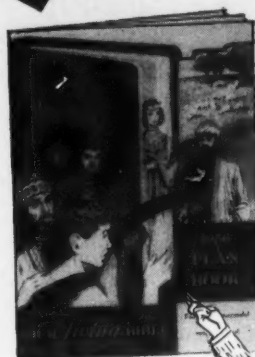
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HEALTHY, WEALTHY AND WISE

(Continued from page 6)

city. In their search for the dream-place, they came to our little chain of 23 lovely lakes and there found the place that suited them.

He built his modest home among the great pines, on the shore of a lake. There he planted every variety of flower that will grow in our northern climate. All summer long, as well as in the spring and fall, the hillside and the lake shore are a riot of color. Oddities of nature in stone and wood greet the eye of the curious. Picnic tables are provided for the use of the general public. Everything is free. Hundreds, and sometimes thousands, come every day to visit this beauty spot. Chris and his wife may often be seen moving among their guests and giving them a hearty welcome. His dream has come true. He is a rich man.

My neighbor, Al Smith, is another rich man. There is a large woods that comes almost to Al's house. On one of my last visits, he said to me with the greatest of enthusiasm, "This morning, Delbert, when I was sitting at the breakfast table, I looked out and saw one of the prettiest sights that I have seen for a long time. Four deer came out of the woods and came right up to the window and looked in. Two little fawns and two does! I'll do everything I can to keep the hunters out of my woods this fall."

He loves all the wild animals and the birds and attracts them in every possible way. His beautiful flowers, his vegetable garden, his marvelous berries and the many things that he grows are a source of great pride and satisfaction to him. He works only half a day, now, and then quits. The rest of the day he may be found some-

where around, observing, watching, talking with his friends who come to call, and living happily and at peace with the world. He calls his home "The Hill" and that's a good name for it. From its inviting and spacious lawn, he can look out over the nearby woods, lakes and fields that he knew as a boy. How much richer could anyone be?

Mrs. Rose Browne was considered by her friends to be a very rich woman. She had a cozy and comfortable home on the lake shore. It was shaded by the great pines which she dearly loved. Almost to the last of her long life, she could be found, during a part of every sunny or warm day, working among her flowers. She never tired of showing the glories of her garden to her friends and sharing its beauty. She loved music and was familiar with the world's greatest. She loved books and her library was filled with the literary treasures of the great writers. She loved to sit on her porch, overlooking the lake with its life and activity, visiting with friends and listening to the songs of birds and the whispering of her pines. There was a calm poise about her that told her friends that she enjoyed deeply everything that came to her attention in the beautiful world around her. One day, she wrote a brief note in which she said, with her characteristic and quiet humor, "If you really want to smell pines, just walk down our stone steps toward West Point. I am always impressed. Bring Vera over soon and we'll all go down for a good long sniff!" We did go over and we did have "a good long sniff."

She has gone now, but I always feel that her spirit hovers over the little home, garden, and woods she loved. She was a very rich woman. END

WHO SPEAKS FOR THE LAYMAN?

(Continued from page 18)

Committee that the "clergy" wanted not a "partnership," not over-all participation, and that particularly the "clergy" would not tolerate "dissent." It was the old formula which has been expressed by another as "The layman may pray, pay and vote 'yes.'"

7. The extreme point of divergence came on the matter of statements issued by certain departments of the Council on economic, social and political issues. But here the laymen did not ask veto power. They did ask that such statements, as of pledges made to them and as of the Council's constitution itself, be submitted seven days in advance of Board meetings to all Board members. They did insist that the laymen be given the opportunity to consider these actions and advise

concerning them. And the basic position of the laymen was stated as follows: "Our Committee believes that the National Council of Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the National Council has a mandate to engage in such activities." Perhaps the most glaring example of such procedure was a release from the "Cleveland Study Conference on the Churches and World Order" (called by the Council's then president, Bishop William C. Martin, at the request of the General Board). This "Study Con-

ference," as reported in the New York Times of October 31, 1953, "overwhelmingly voiced its opposition to the controversial Bricker Amendment." Another newspaper headline was "Protestants Fight Curb on Treaties, Charge Bricker Plan Would Hamper United States Foreign Policy." Mr. Pew contends, and rightly so, I think, that such releases as these, and there were many others, left the impression that the action, however taken, represented and committed "34,000,000 Protestants" who belong to denominations officially represented in the National Council.

It would be difficult not to believe that these releases were designed to do just this.

CHRISTIAN HERALD believes that there are issues, and indeed many, with "moral" and "ethical" content upon which the Church, to be the Church, must speak. Nothing in this report suggests that the Lay Committee did not so believe.

8. Toward the conclusion of Chairman Pew's covering letter, the following sentence appears: "The Lay Committee believes that the constitution of the National Council must be so amended as to permit real lay participation before it can speak authoritatively for the clergy and those who sit in the pews." This Lay Committee also came to the conclusion that frequently, if not generally, local churches, their pastors and members, on social, economic, and political issues, were closer to the heart of the matter than were the clergy who controlled the National Council.

9. On page 53 of this lay report, quietly stated, is a serious charge. It has to do with the resolution submitted to the General Board by Mr. B. E. Hutchinson of the laymen's committee. It reads as follows: "It should be noted here that the General Board, in rewriting the resolution submitted by Mr. Hutchinson on May 17, 1954, had eliminated some sentences and added others which produced the opposite meaning to that intended by Mr. Hutchinson's original resolution." That resolution involved "some dramatic and emphatic changes (in the Council's constitution) if lay people were ever to participate in the Council's activities to an important degree."

10. Of one public presentation from the National Council, which entered into investigations by Congress of subversive activities, the laymen's committee chairman remarks: "Certain members of the Lay Committee have indicated their belief that such statements from the National Council might influence the American people to believe that Communism is nothing more than a personal economic or political belief
(Continued on page 72)

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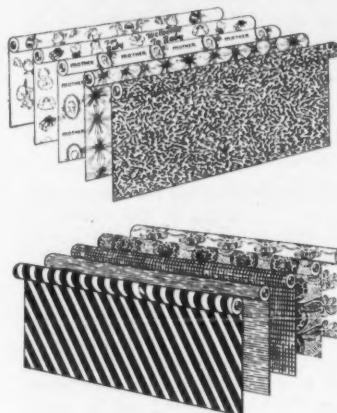


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Daily Meditations

by HALFORD E. LUCCOCK

Sunday, April 1

READ LUKE 24:16

THIS is Easter, the day that the Lord hath made. Let us rejoice and be glad in it. David Livingstone would often ask the natives in the interior of Africa, pointing to the Congo, "Where does your great river go?" They would always answer him, "It is lost in the sands." They had never seen the sea to which the river surely and irresistibly made its way. In like manner, if many people were asked, "Where does your life go, when you are through with it?" they would answer, "It is lost in the ground. The preacher and the grave digger see the last of it." But Easter means that like the river, life goes on to the eternal world and joins Him who said "I am the resurrection and the life."

Help us, O God, to lift our eyes from the near horizons of the here and now, that we may endure as seeing Him who is invisible. Amen.

Monday, April 2

READ ACTS 1:6-8

A SCHOOLBOY had been given a problem to be solved, one which required the use of a compass. He did not have one, so he went up to the teacher's desk to borrow hers. But he could not remember the name of the implement. He said, "Miss Anderson, may I take your circumference?" It was an embarrassing question. Sometimes we get sensitive about our "circumference." But in a large sense, it is a fair question for all of us. How big a circuit do you travel? What is the measure of your interest—your own little back yard or God's great world?

Grant unto us, O God, that we may have the mind of Christ. Widen our interests and sympathies, so that we may include in our concern the whole world for which Christ died. Amen.

Tuesday, April 3

READ LUKE 6:35-38

IT IS always a royal journey to go from the minimum to the maximum in the sharing of ourselves. That is, when we do it not as an obligation, but as an opportunity. There are many people who seem to measure out their minds and hearts to others with a medicine dropper. Their manner seems to say: "You don't seem important. I guess it will be enough to give you one drop." And then to another they seem to say, "You look a bit more important, so I will give you two drops." Thus life becomes a matter of cubic centimeters.

Jesus told of a better way to give ourselves in personal relations—"Give—good measure, pressed down, shaken together, and running over."

Our Lord Jesus Christ counted not His life dear unto Himself, but gave His life a ransom for many. Help us to live, not by the least giving possible, but by the most we can do for and with others. Amen.

Wednesday, April 4

READ JOB 11:17-19

Grow old along with me. The best is yet to be, the last of life for which the first was made.—ROBERT BROWNING.

THE retired headmaster of a preparatory school sent a greeting to the school at Commencement time. The greeting was unexpected, but greatly enjoyed, for he was a greatly beloved man. He wrote, "Just because there is snow on the roof is no sign that the fire has gone out in the cellar." The fire had not "gone out in the cellar" in that man's mind and heart. It need not go out in any person. The heart may reach out to other lives, and the mind enlarge its travels, and the joy of life continue.

O God, give to us the grace of continuance. Grant that we may never outlive our love for our friends and our real concern for all the family of God. Amen.

Thursday, April 5

READ JAMES 1:4-6

A MAN writing about David Lloyd George, Prime Minister of Great Britain during the first World War, records him as saying, "Courage is the first of political virtues." Then the man suggested, "What about patience?" Lloyd George replied, "Patience is the highest form of courage." Patience is not exciting. But it is a divine quality which counts enormously in any good achievement, in an individual life, or in the larger life of the Kingdom of God on earth. To be patient is to be brave enough to believe; to believe in one's cause and its ultimate victory, and to believe in one's call to serve the cause.

O God, direct our hearts and minds into the patience of Christ, that we may serve in the cause without abandoning our labors.

Friday, April 6

READ PSALM 139:7-10

O God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts.
—BOOK OF COMMON PRAYER

LOOK for a few moments at the familiar words quoted above. They are from a Collect, probably as well known as any prayer outside the Lord's Prayer. It is a prayer to God "from whom no secrets are hid." The words often have a terrifying effect. They make us think of all the bad secrets that we keep out of sight, our blunders, our foolishness, our failures, our sins. Each of us has his "bad" secrets, the evil done, the good refused.

But that is not the only kind of secret. Notice the word "all." That little word can be greatly comforting. God knows the "good" secrets, the things the world does not know about; the things we have tried to do but lacked the strength or opportunity; the secret desires of our hearts, all our needs. God knows them all, our down-sittings and our uprisings. In that knowledge, we can trust.

O our Father, who knowest us altogether, hearten us onward in the remembrance that our needs, our hopes, and our efforts are known to Thee, the Father who seest in secret. Amen.

Saturday, April 7

READ II CORINTHIANS 5:18-21

IN Scotland a century ago, as possibly in some places even today, there were two recognized signs of a man's leadership in a home—a watch and a Bible. We read, for instance, in the biography of Robert Burns that, on the death of his father, he took his father's watch and the family Bible, as symbols of the fact that he was now the head of the family. They are two very suggestive symbols, the watch and the Bible. They may be said to stand for the two frontages of life, on time and on eternity. The watch suggests the ordering of life by time; the Bible pictures the ordering of life by eternity. The real requirement for effective living is to bring the wisdom of eternity, in the Bible, into the affairs of time.

O God, our times are in Thy hands. May we, by the light of Thy grace, shape our daily actions in harmony with Thy word. Amen.

Sunday, April 8

READ ACTS 2:1-4

THIS first Sunday after Easter has a strange name in the calendar of the Episcopal Church. It is often called "Low Sunday." That means, perhaps, "very low," after the high day of Easter! There is in common use in our church life today, a sad and dismal phrase, "the post-Easter

slump." It is sad because it represents a very dismal reality. Easter is over. The music of the hymn, "The Day of Resurrection," fades away. The gilt lettering, "Christ is Risen," is taken down and stored in the basement. The once-a-year visitors who filled every pew vanish. On the Sunday after Easter a "remnant returns."

But note well. After the first Easter there was no slump. There was a tremendous surge of new life at the coming of the Holy Spirit at Pentecost. That can happen again with us!

O God Eternal, lift us into continuing life, that we may use all of the opportunities for service which Thou dost send to us. Amen.

Monday, April 9

READ CORINTHIANS 5:19-21

A DISTINGUISHED American teacher, Saunders Redding, went on a tour of India a few years ago for the purpose of making clear the nature of American policy for the world and building good will for this country. In his speeches he carefully explained that he was not an "official" representative of the United States. But Indian friends would reply, "Everyone who comes from your country is a representative." That has been so often tragically true. One of the hardest tasks of Christian missions in Oriental countries has been to try to overcome the evil influence of some Americans who have given a bad idea of America.

Each Christian is a representative of Jesus Christ. People make up their minds about Christ from what they see in us. What sort of an idea of our Master do we give?

Give us the grace, O God, so to live that people looking on may take knowledge of us that we have been with Jesus. Amen.

Tuesday, April 10

READ I PETER 1:6-9

A happy man or woman is a better thing to find than a five pound note.

—ROBERT LOUIS STEVENSON

ONE habit that may fasten on us if we are not watchful is that of magnifying our miseries and minimizing our blessings. Jeremy Taylor, a minister who lived three centuries ago in England, made a wise observation on this truth. He wrote, "He that hath so many causes for joy and so great, is very much in love with sorrow and peevishness, and loses all these pleasures, and chooses to sit down on his little handful of thorns." A modern writer, L. P. Smith, adds his wisdom on the same subject, "Most people enjoy their pleasures without knowing them; they glide over them and feed their minds on the miseries of life." Do we make a habit of "sitting on our little handful of thorns"? Paul has something a lot better to offer: "Giving thanks always for all things unto God." That is better than "feeding on miseries."

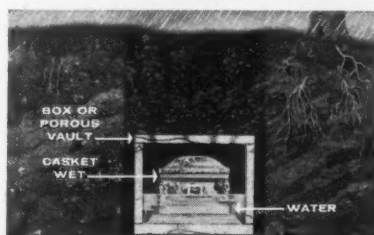
God of all mercies, may the remembrance of Thy mercies, which, like Thy sunrises, are fresh every morning, save us from the miseries of a complaining disposition. Amen.



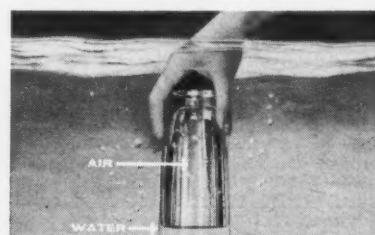
When they turn to you to come and take charge

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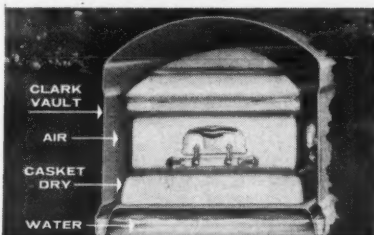
should be done. And one decision you will make confidently will be the choice of a Clark Metal Grave Vault. For its faithful protection against water in the ground brings lasting consolation and enduring gratitude.



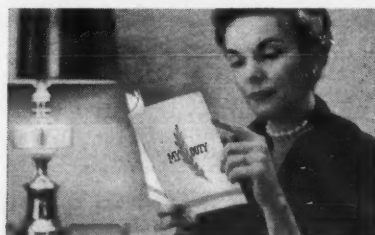
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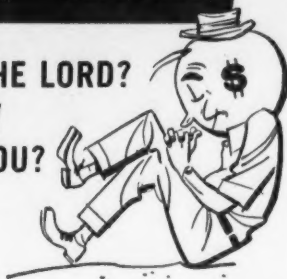
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Wednesday, April 11

READ I CORINTHIANS 3:9-11

No one could tell me where my soul might be. I searched for God, but God eluded me. I sought my brother out, and found all three.—ERNEST CROSBY

A MOTHER found her little boy climbing up a stepladder which he had placed in the middle of the back yard. "What are you trying to do?" she asked in astonishment. The boy replied with the utmost sincerity, "I'm going up to see God." A natural idea and a good one. God would be worth "going up to see." And to a child who had evidently heard much about God being "up" in heaven, that was naturally thought of as the right direction to God. But we cannot find God by climbing step ladders. We have three guides to God. Here is one, "He that hath seen Me hath seen the Father." Here is another, "The pure in heart shall see God." Here is a third, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

O God, draw us nearer to Thyself and nearer to each other. May we have the purity of heart which shall enable us to see Thee. Amen.

Thursday, April 12

READ ACTS 3:7-10

THE power of Christianity to transform lives was illustrated in an exchange of challenges which took place in London over 50 years ago. Charles Bradlaugh, the famous and eloquent British atheist, challenged a minister, Hugh Price Hughes, to a debate on the merits of Christianity and atheism. Mr. Hughes said he would accept it if Mr. Bradlaugh would agree to bring along six persons who had been saved from disastrous defeat by becoming atheists, while Mr. Hughes would bring along six people whose lives had been changed for the better by becoming Christians. Mr. Hughes had his converted drunkards ready. But the atheist could find no "samples" of lives that had been saved from uselessness to joy by becoming atheists!

O God, grant that we may be persuasive examples of what Thy power can do in a life. Amen.

Friday, April 13

READ LUKE 12:22-25

Money was made not to command our will but all our lawful pleasures to fulfill.

—ABRAHAM COWLEY

SIR THOMAS LIPTON, the tea merchant, speaking at a dinner, summed up his philosophy in words that sound remarkably silly. He said, "A man's best friend is his pocketbook." He went on to say, "A man may have many friends but he will find none so steadfast, so constant, so ready to respond to his wants, so capable of pushing him ahead, as a little leather-covered book with the name of a bank on its cover." Life is pretty thin stuff when one's most beloved and trusted friend is his pocketbook! Jesus told a story of a man whose property was his

best friend and He called him a fool. Jesus offers us something better in His words, "I have called you friends."

Enable us, O God, to be to others in one sense what Thou art to us, a dependable friend. Amen.

Saturday, April 14

READ JOHN 15:1-4

THERE are two songs in which the same words occur, but the meaning is miles apart. The first is a popular song of years ago, "Let the Rest of the World Go By." That can express complete selfishness. The second is a hymn, "Beneath the Cross of Jesus." One verse says: "Content to let the world go by, To know no gain or loss, My sinful self my only shame, My glory all the cross." What different meaning to the word *world*! In the first song it means, "let everything go by, the whole world of need, as long as we two are happy." But, "content to let the world go by" in the hymn means "content to let all the selfish advantages and profits of the world count but little for the sake of the greatest gain, the glory of taking up the cross of the world's need, and being a disciple of Christ."

Make us content, O God, to let the world go by, and to seek not great things for ourselves, but to be fellow workers with Thee. Amen.

Sunday, April 15

READ PSALM 105:127-132

TWO young people were talking about a person whom they both knew. "Anyhow," said one of them, "the old chap is well-read. Last night he repeated a beautiful quotation." "What was it?" asked the other. "I can't remember the exact words," was the reply, "but he said he'd rather be something in a something or other than to be something else." "That was beautiful," agreed the other. Is that the way we remember the Bible? Do the great words of life become merely "something or other," when we try to repeat them? One of the finest uses we can make of time is to store the mind with great passages of Scripture, thus making them a permanent part of our mind and life.

May we hold Thy words in our hearts, O God, and think of them with our minds, and obey them in our lives. Amen.

Monday, April 16

READ PSALM 23

SOME of the most heroic actions of Christian faith and endurance have been done, strangely enough, in the neighborhood of the South Pole. Here is one of the last letters of Captain Scott, the antarctic explorer, who died on the journey back from the Pole. All but one of his companions had died. It was midnight and he was cold. Yet he writes: "We are very lonely in these last hours, yet we are cheered, for it seems to us that there are three of us here, and not just two. It is Jesus and His presence comforts us. All along He seems to have journeyed along with us. He faced death alone and unafraid. So do we." Let those glowing phrases sink into your mind: "not two of

us, but three" and "He seems to have journeyed with us." The companionship of Christ was a real thing to Captain Scott. It may be just as real to us.

Deepen within us, O God, the recognition of an unseen companion, Jesus, Who will walk with us along the roads of life.

Tuesday, April 17

READ JOHN 21:3-7

HERE is one of the finest prose paragraphs written in this century. It is the last paragraph in one of the books by the man described by many as "the greatest man living," Dr. Albert Schweitzer, missionary physician and one of the world's greatest musicians and philosophers. It is worth committing to memory, a true and beautiful description of the call of Christ and its reward if we answer.

He comes to us as One unknown, without a name, as of old, beside the lakeside, He came to those men who knew Him not. He speaks to us the same word, "Follow thou me," and sets us to the tasks He has to fulfill for our time. He commands, and to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and as an ineffable mystery, they shall learn in their own experience Who He is. —"Quest of the Historical Jesus" (Macmillan).

O Master, let me walk with Thee in lowly paths of service. Amen.

Wednesday, April 18

READ COLOSSIANS 3:15-17

It is only from the light which streams constantly from heaven that a tree can derive the energy to strike its roots deep into the soil. The tree is, in fact, rooted in the sky. So man is rooted in God.

—SIMONE WEIL

A WISE observer of life said not long ago, "Too many people in church are living on an after-glow." Could he have meant me? We all know what an after-glow of a sunset is. Often in midsummer, in northern country, one can read a book or paper for hours on the after-glow of a sunset after the sun has gone down. But dark settles finally.

In religion we can have a sort of life for a long time on the "after-glow" of the faith that people had in other days. We have heard about faith in others; we have received it conventionally, often we have not experienced it for ourselves. But we cannot live on an after-glow. We must ourselves accept the invitation of Christ, "Come and see."

O God, we thank Thee for the faith of others. Grant that we may also have first-hand faith ourselves. Amen.

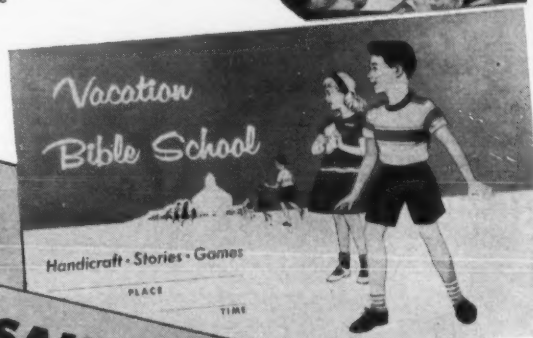
Thursday, April 19

READ EPHESIANS 3:17-19

TAKE into your imagination two dimensions of life which faith in God brings. Dr. Silvester Horne, a London clergyman, used to talk much about his garden. Some friends, when they finally saw it, were disappointed. It was small and surrounded

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by brick walls. Mr. Horne said gaily, looking up at the sky, "But look how high it is!" Another man wrote to a friend, "My garden is not very large on the surface, but it is four thousand miles deep!" Those are two dimensions of the Christian life. It is high, reaching up to God. It is deep, reaching down to the very foundations of the universe.

Grant, O God, that we may know by trusting Thee the height and the depth and the breadth and the length of the love of God. Amen.

Friday, April 20

READ COLOSSIANS 3:9-11

NATHANIEL HAWTHORNE wrote in his journal this suggestion for a story: "Some common quality or circumstance that should bring together people most unlike in other respects and make a brotherhood and sisterhood of them, the rich and the pious finding themselves in the same category with the mean and the despised." That was only a fanciful idea as the novelist thought of it. But God's gift of Christ has made it a reality. That makes one brotherhood out of people very unlike, all kinds of people, "rich man, poor man, beggar man, thief," all one in Christ Jesus.

Help us, our Father, to love Thee with heart, soul, and mind, and our neighbors as ourselves. Amen.

Saturday, April 21

READ JOHN 1:15-18

A MAN came back from Nova Scotia a few summers ago, all enthusiastic about the high tides which he saw in the Bay of Fundy. He said, "You could hear it coming. You could see it coming. You could smell it coming. The tide swept up the bay and lifted boats which had been careened on their sides and sent them off at a new level." That is a striking picture of the power of the Christ-filled life. He comes into life like a tide. He lifts life to a new level. Someone has well said that we may have an open door to the incoming of the divine resources of God.

O God, who art more ready and eager to give to us than we are to receive, may we open our hearts to Thy Spirit that we may be able to say, "It is no longer I that live, but Christ liveth in me." Amen.

Sunday, April 22

READ MARK 14:3-9

Not what we give, but what we share, for the gift without the giver is bare. Who gives himself in his alms feeds three, himself, his hungering neighbor, and me.

—JAMES RUSSELL LOWELL

JESUS never measured His giving by any precise slide rule. We never hear Him say, "Well, I guess I will call it a day. I have done enough for these fishermen today." We have a clue to what Jesus rejoiced to see in the story of the woman who broke an alabaster box of precious ointment over His head. When He saw that He rejoiced, as if to say, "This is what I have been looking for, the spontaneous, unreckoning outpouring of self." We can

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Grant, O Lord, that we may love and serve Thee with such good measure and radiance that others may be glad of our presence and gifts. Amen.

Monday, April 23

READ I CORINTHIANS 12:21-31

A FEW years ago a little girl had been very sick and a kindly neighbor was very anxious that she should recover. He told her that when she got better she could have her choice of anything in his store, free, for he was the owner of a large department store. The little girl did recover, and the man was happy to carry through his offer. There were valuable things in the store, such as jewels, furs and pianos. The little girl looked them all over, and then chose a box of candy, worth about a dollar and fifty cents! We smile at the scale of values of a small child, but there are many people who go through life, with all its possibilities before them, and choose some trivial prize.

In the hour of trial, Jesus plead for me, lest by base denial, I depart from Thee. When Thou seest me waver, with a look recall. Amen.

Tuesday, April 24

READ LUKE 18:10-14

ST. AUGUSTINE once made a prayer which has become well known. He prayed, "Lord, save me from that evil man—myself!" Compare to that the prayer of an early Wesleyan preacher in England, James Spence: "Lord, save me from that good man, James Spence." Both prayers had real insight and knowledge of life. For we need to be saved, not only from our evil self, but from our good self. For often men go wrong through complacency and self-satisfaction. When we feel ourselves to be "good," we are in danger. For then we are in great spiritual danger of pride and self-satisfaction. When we are tempted to admire ourselves, then we need God's grace to be saved and to keep the humility without which we cannot be true Christians. Jesus pointed out that subtle danger in His parable of the Pharisee and the Publican. The Pharisee needed to be saved from that "good" man—himself!

Preserve in us, O God, true humility, and save us from all self-righteousness. Remind us to pray every day, "God be merciful to me, a sinner." Amen.

Wednesday, April 25

READ JAMES 3:11-14

Men are born with two eyes, but with one tongue, in order that they may see twice as much as they say.—C. C. COLTON

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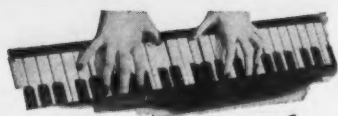
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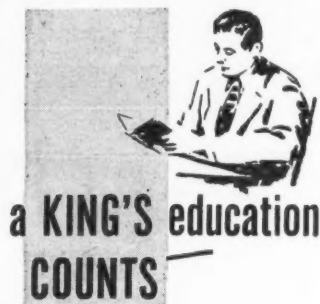
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we talk? It almost makes one dizzy to inquire! If you are an average person, you talk about two hours a day. At the rate of a hundred words a minute, this means that you speak words enough to fill 25 pages of a book. At the end of a year there would be eight volumes of 500 pages each. A person of 50 will have spoken over 350 volumes. How many of these words we would like to recall! Some were unkind, some were bitter. Perhaps, alas, some were untrue. This bit of arithmetic brings a new sense of responsibility in our speech!

We thank Thee, O God, for the gift of speech. Wilt Thou add to it the grace to speak in the spirit of Him who spoke as never man spoke. Amen.

Thursday, April 26

READ ROMANS 14:10-13

One ship drives east, another west, by the self-same winds that blow. It's the set of the sails and not the gales, that determine the way they go.

—ELLA WHEELER WILCOX

A FEW years ago a book was published with a strange title, "I, My Ancestor." It sounds silly. How can a man be his own ancestor? Yet, if we think about it seriously, we will realize that the answer is easy. The heredity which we get from our physical ancestors is important. But the highest heredity is that which we get from ourselves. As Wordsworth said long ago, "The child is father to the man." For the child and the youth start habits which hold us in their grip. The man is under the grip, not so much of his father or grandfather, as of the boy of fifteen or twenty that he used to be. It is the vanished yesterdays that are the tyrants today and tomorrow. The action of today, seemingly insignificant, is determining whether I shall leave to the person I shall be tomorrow the fine inheritance of a mind unspoiled by dissipation or whether I will throw away his inheritance before he has a chance to use it.

Teach us, O God, to live today with remembrance of the potentiality of tomorrow. Amen.

Friday, April 27

READ MATTHEW 22:35-40

A VETERAN actor said a good and true thing about the theater, which has a much wider application than merely to the drama. He said, "It is much better to have even a very small part in a Class A show, than to have a star part in a flop." Agreed! And that goes for the whole of life. It is much better to have a very small part in the finest drama ever put on, the growth of the Kingdom of God, than to be a "star" in the biggest flop a man can be in, which is a life all wrapped up in himself! The play of "Me, Myself" is always a "flop." But the Kingdom of God, the bringing of justice, brotherhood and peace, is the greatest enterprise of all, and one in which it is a joy and an honor to have any part at all. All parts count greatly, for "all service ranks the same with God."

We thank Thee, O God, that Thou hast

called us into Thy service. Keep us from leaving it for any lesser devotion. Amen.

Saturday, April 28

READ PHILIPPIANS 2:12-15

A charge to keep I have, a God to glorify, a never-dying soul to save and fit it for the sky.—CHARLES WESLEY

A YOUNG girl had ended her prayers, and her mother kept her on her knees, by putting her hand on the girl's shoulder. The mother said gently, "You have forgotten something, dear. You haven't said, 'Please, God, make me a good girl.'" "Oh mother," the little girl answered, "don't let's bother God about that. Isn't that your business?" An old Jewish proverb expressed the mother's duty, "God could not be everywhere, so He made mothers." But the child was right also, for a deeper and unsuspected reason. It is *our* business, as well as God's to make ourselves good. Ours is the task of creating character as fellow workers with God.

O God, save us from spiritual inertia and moral laziness. Keep us fighting in the conflict with evil. Amen.

Sunday, April 29

READ EPHESIANS 5:18-24

WHEN the Duke of Wellington was an old man he acquired the habit of making known his presence vocally. Whenever the clergyman who was leading the worship would say, "Let us pray," the Duke would bark out in a loud voice, "By all means!" That gives us an amusing picture of a great man, but it also has a sharp point for remembrance. Whenever the invitation to pray is given, the answer should be a hearty, "By all means," not vocally, but nevertheless sincerely. Our world needs the power of God, and prayer is a means by which that Power comes into life. We cannot chart the way by which God's power finds a channel into the world. But we do know that power for good *has* come into the world through lives that were open to God in prayer.

O God, we open the door of our hearts and minds to Thee. Come in and dwell with us, and impart Thy power in our lives. Amen.

Monday, April 30

READ JOHN 12:20-25

WE HEAR today much about "chain reactions." But when an atomic scientist starts to explain what the words mean, most of us follow afar off, if at all! The process lies at the basis of nuclear fission. Roughly and crudely, it means that one particle "explodes" into another, and thus a chain of reactions is started. There are fascinating "chain reactions" in Christian history and experience. One life touches another life; and that life touches still another; and thus a chain is set going and no end can be put to it. When one person brings another to Christ, a chain is touched off and the total results cannot be added up till the Judgment Day.

O God, may our light so shine, not that it may bring admiration to ourselves, but may glorify our Father who is in heaven.



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Then they came "home." But home was now a strange, unfamiliar place. The cost of living was startling. Out on the edge of the world, there had been no opportunity to build resources for retirement. Now they saw that even a generous pension was so little when that was all there was. Where was even a modest home they could afford?

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PARADE AT LITTLE BEND

(Continued from page 24)

in between. Little Bend, a sweet town once. But the river had brought flood near before, would bring it again. *And still the people came back, put themselves in the same position, to be hurt all over.*

"Well—anyone for hopscotch?" he said, buttoning his jacket.

Maura turned. "You mean—"

"Sure—since we've got time wasting—we might as well do a last once-over. Before the influx. Might pick up something else we can use. There's still the long magazine supplement piece—"

There was a swift sucking sound behind them. Tad—scurrying up front—his mud-bedded boots sucking at the floor. "You—you going around—again?"

Maura nodded, biting her lip. What was it—between them—that made her do that?

"Hey, you!" Hickerell's voice grated. And Tad shot back to the storeroom.

They stumbled and slid along, teetering on planks that had been laid over the worst holes. Someone had replaced the washed-away steps at city hall with boxes. Doug took her arm before he thought, and saw the swift winning, the effort not to let it show. "Sorry," he said.

There had been no trouble at all about his own typhoid shot, but her arm had swelled, and pained. That was another thing there would have been no need for. And, again, as so often in these last agonizing months, his mind went plummeting—

No need for the shots. No need for Maura in this crazy getup, living this life. No need for the trailer instead of a house somewhere. No need for their being here, this God-forsaken town—this wasn't their flood! *No need of Buff's dying—if he'd had sense enough—*

And there his thoughts rocked until his whole body throbbed.

Why didn't she throw it up to him, ever? Why didn't she remind him: "You were the one—Thanksgiving vacation—to insist—" So they'd bought Buff a plane ticket from Pensacola, where she lived winters with Maura's sister and went to school, and had her fly up to Sault Ste. Marie to be with them. The Drummond story, yes. And there, on Whitefish Bay, she'd taken the quick pneumonia. "Too much of a change, with a cold already," the doctors had said. And there, on Whitefish Bay—she'd died. A little girl. Not yet ten. *Their only little—*

If he'd had sense enough—to be a carpenter, sign painter, barber, butcher—maybe he wouldn't go around taking lives. Buff's. Maura's. What kind of existence was this for her?

"But you're forgetting," she'd told him, just last night. "It isn't always

floods, mine disasters, drought. Look at all the happy times we've caught and spelled out for people. Even—even the Drummond case," she'd said. "It was the evidence you uncovered that proved his innocence, that saved his life—"

Saved his—and cost Buff's. An exchange!

"We—we're good at this." She'd made him look at her. "That's why we get the assignments. Your copy has heart—or always has had. You know that, Doug. And my pictures"—she laughed a bit self-consciously—"what was it they said about the ones hung in the national show, in New York? 'They're warm—and they communicate.' This is our business. It's what we know and feel and are fitted for. It's a good life—if we keep it good." And after a bit she had added, "There are even some people, you know, who envy us."

And he thought, now, of what Hickerell had said, just a little while ago. "You'll be moving on today, you two. It's us who have to stick and slug it out."

On? On to what? Dim nights of sitting in the trailer, remembering? Everything past, over—

"Maybe we don't have a home in the usual sense." Maura had said that once too. "But there's nothing stagnant in our lives. We keep them swept clean, and open—"

Open—for what?

"Look." She was pointing now from where they stood, outside, on the second floor balcony of city hall. Pointing at the river. Still curled angrily and pressing at the levee. But down noticeably—even since yesterday.

HE looked, and looked away, and something in the mud that caked even the balcony floor caught his eye. Letters—scrawled with a stick: "T-a-d B-a-r-r-o-w-s w-a-s h-e-r-e."

Well, of course he had been. He'd helped them anchor Maura's tripod in the slime. Yesterday, when they'd climbed up to shoot across the caved-in rooftops to the river. But he hadn't scrawled that then.

Maura's eyes had found it too, now. She looked, briefly, and said, "Let's—get on, shall we?"

Ed Mohan, editor of the Little Bend Weekly, stuck his head out a back window of the Weekly office and slung a bucket of brown water into the muck. "Been milking the linotypes dry," he yelled at them. And then, as they came closer, "Sure sorry to see you folks go. Still—we wouldn't want another flood to get you back."

Doug's eyes held to the water, mak-

ing new rivulets in the muck, washing out some unmistakable lettering: "Tad—he was here too." Something flared in him. *Okay.* So they'd crawled through that window Thursday, when the front door was swollen too tight for budging. All three of them. To make pictures of the flatbed press, crusted with glass from the skylight. *What of it?*

He felt Ed Mohan staring at him, and swallowed. "Yeah—well, thanks for your help, too, Mr. Mohan," he said, "Think you'll publish this week?"

"Aim to. The *Malden Sentinel* has offered to do the printing, and I—I figure the *Weekly*'ll have a lot of cheer-leading to do. Although who's to cheer-lead the cheer-leader I don't know." He grinned and scratched his head. "That's why I hate missing services this morning. Some of the men went back over. But I've got to have this place ready for the machine repairmen who're coming down tomorrow."

Maura's boot was rubbing softly in the muck.

There was a hammering down the street. John Fergus, nailing ripped siding back on his house. Friday they'd taken a picture of him, and Doug had written a few paragraphs. A young man, unmarried—"with 5,060 dead chickens," the caption had said. Completely wiped out of a wholesale poultry business.

He looked now at the hammer in his hand. "Not exactly the Lord's kind of work," he said, reddening, "on Easter morning."

But—had they happened to meet up yet with Aunt Nellie Kirsch, he wanted to know. "At least Aunt Nellie is what the town calls her. She was Bill Kirsch's mother," he explained. "The fellow who got killed in the levee sandbagging accident."

Doug nodded, and felt Maura nodding beside him.

"Eighty-two, Aunt Nellie is, and frail as feathers. Bill and I, we—were good friends. And somehow—before the ambulance got to him—it was like, without saying a word, he asked me—"

"You're going to take her in, to live with you?" Maura asked.

He ruffed a hand through his hair. "Yes, ma'am, that's it. They're bringing her in a little while, with the others, and I figured to have the house tight as I could, the drafts out—"

"Well—I think it's the Lord's work, all right," Maura said softly. And took a dozen steps directly into a water hole, half-way to her knees!

"Now that's pretty silly," she sputtered, laughing, as Doug reached for her. "I was wool-gathering. Thinking it was a bit of a coincidence—in a way, that is—his name being John—" Her voice turned; suddenly she seemed to regret having spoken the words aloud.

(Continued on page 60)

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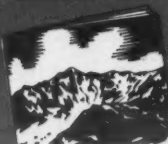
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THE NEW BOOKS

Reviewed by

DANIEL A. POLING

CUP OF FURY, by Upton Sinclair (Channel Press, 176 pp., \$3).

Upton Sinclair has now written the most startling and revealing book of a long and eventful literary career. He deals with individuals and families, beginning with himself and his own. Always a non-drinker, he has observed from his boyhood the physical and moral devastation of alcohol. He fills his pages with the waste and tragedy he has witnessed and blasts the notion that liquor has anything worthy to contribute to "men (and women) of distinction." This is not fiction, but it is more dramatic and, at times, more tragic and terrible than any novel I have read in a long decade. His pen portraits are drawn to full size. The intimacies of the writing are so personal that the publishers made sure and then doubly sure that portions of the volume are not libelous. Sinclair's vivid pen was never more vivid, and his eloquence never quite as brilliant as I now find them on these pages. He writes of the great ones he has known in literature, in public affairs and in contemporary life generally. While at times he seems unsparing, he is never without deep and poignant feeling, and always he voices a passionate concern for twentieth-century young people, the men and women of tomorrow. **April selection of Christian Herald's Family Bookshelf.**

Lines of a Layman, by J. C. Penney (Channel Press, 224 pp., \$3).

Mr. Penney is today the most distinguished merchant prince of our time. He lives and moves in the tradition of John Wanamaker. And even the career of John Wanamaker was not more versatile and many-sided than is that of the author of "Lines of a Layman." At 81, he is active chairman of the company he founded more than 50 years ago. Today more than 1700 stores bear his name and the business they gross annually is considerably more than one billion dollars.

This volume, we believe, will become a best-seller in its field. From his "Six Principles for Daily Living" through his "Four Square Men," his "Faith of Personal Experience," his chapter on "Family and Young People," his vivid "Personal Reminiscences," his "Christian and the Social Order," and his eloquent "The American Way," to the last page, Mr. Penney is dynamic, forthright, practical and heart-warming. These chapters, with their many facets which include religion, patriotism, human relationships, social adjustments

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and sound advice for getting on in business and industry, lead to such conclusions as this: "What shall it profit a man if he gain the whole world and lose his own soul?" . . . and that question Mr. Penney believes is for nations as well as for individuals for neither men nor nations can live by physical bread alone.

Mr. Penney's own rich experience led him deep into pain, sorrow and disillusionment, but out of the darkness he came at last into full light of radiant Christian achievement. I have watched this layman grow in breadth of vision and versatility of speech and writing, and I believe that on these pages, as nowhere else, you will find the measure of the man.

THE WILL TO BELIEVE, by Marcus Bach (Prentice Hall, 184 pp., \$3.95).

Unmistakably a layman's book, but the layman will have a hard time to keep it away from his pastor. Reverent, dramatic and written with the incisive dispatch of a top-flight public relations man, here is a volume that signboards practically every step of the way to triumphant living through this life and beyond. Not all will agree with all paragraphs, and some will take serious exception to the inclusion of "Spiritualism," but I find the entire volume worthy and worth-while.

A CHRISTIAN IN POLITICS: LUTHER W. YOUNGDAHL, by Robert Esbjornson (Denison, 384 pp., \$3.50).

This reviewer cannot escape the feeling that the present volume is an all-out effort to explain and justify Judge Youngdahl's dismissal of the more serious charges contained in the government's case against Dr. Owen D. Lattimore. It is the kind of book that generally appears before an American citizen in public life becomes a candidate for higher political office. "He is as much at home in church as on the political rostrum and his strong religious convictions have been an unbeatable asset among church-going Minnesotans." This well-earned tribute first appeared in a Minneapolis newspaper. The volume contains the full opinion delivered by Judge Youngdahl in the case of the United States of America vs. Owen Lattimore; also generous portions from his speeches and other public statements. There are personal photographs and pictures from Youngdahl's cradle until now. One of the more intimate pictures shows the Judge "demonstrating the technique he used back in 1919 in proposing to Mrs. Youngdahl." Vivid reading in the field of contemporary controversial public life, but it does not convince this reviewer that the Judge was justified in his Lattimore rulings!

AT YOUR BEST, by Oscar C. Hanson (Augsburg, 98 pp., \$1.75).

When and what is a Christian when he is really at his best? Here is an author who is both realistic and, at times, impressively mystical. Some of the questions he faces and answers are: "Trying or Trusting?" "Are We Sure?" "Are You Growing?" "Storage Tank or Pipe Line?"—and you may be both! "Is There Sweat on Our Souls?" "Just Sitting in the Bleachers?" "A Wrong Diagnosis?" The answers are as

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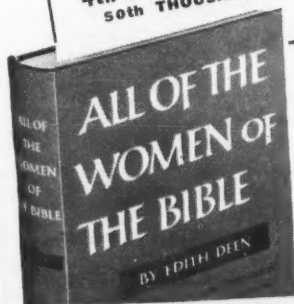
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VICTORIOUS CHRISTIAN LIVING, by Alan Redpath (Revell, 254 pp., \$3).

This author regards the Bible as a whole and uses the Old Testament Book of Joshua to call, with prophetic voice, for the adoption of the New Testament standard of living. "The scope of the book goes beyond conversion to the perfecting of the saint." Profound in scholarship, the volume is equally evangelical in tone and spirit.

MacARTHUR—HIS RENDEZVOUS WITH HISTORY, by Major General Courtney Whitney (Knopf, 547 pp., \$6.75).

The most dramatic and, by all the tests of recorded history in our time, the most convincing war figure of contemporary generations sweeps across these pages and, by his deeds and words, speaks to the ages. I will reasonably be criticized for partisanship—indeed, it would be difficult for me to claim objectivity in appraising Douglas MacArthur or in reviewing "His Rendezvous with History," as written by Major General Courtney Whitney. Tragic it is—not for MacArthur but for his country and for freedom in the world—that his leadership should have been denied to the armies he had commanded, just as the hour of victory approached. Even partisans who do not stand with Douglas MacArthur, in their severest criticisms of this volume admit its significance. One reviewer charges that Major General Whitney includes only that which glorifies his hero. Certainly he does include the record! And on the record Douglas MacArthur was never greatly wrong though he was often greatly right. Absolutely "must" reading for those who would be informed on the military and civilian history of the vast Pacific area, of Japan, Korea, China, the Philippines and Formosa during the period of World War II and afterward.

LOVE OR PERISH, by Smiley Blanton, M.D. (Simon & Schuster, 217 pp., \$3.50).

Smiley Blanton, distinguished psychiatrist and social scientist, has condensed into a few more than 200 pages the rich experiences of a dynamic and fruitful life. Between these backs the famous co-worker of the no-less-famous clergyman, Norman Vincent Peale, releases to men and women the chance to happiness that can be theirs. Here is a sample of the spiritual quality of the volume: "We can overcome our ultimate loneliness only by feeling that we are a part of the great design that controls the universe. We do this by transferring our love and faith to God and thus achieving an inner security that transcends all human failings—the 'peace of God that passeth all understanding.'" And then this conclusion of the author: "In my experience it is through this faith that we obtain our most powerful sense of love, of receiving love and of being at one with all humanity." Beautifully written and dynamically told is this message of freedom to all who would be free.

PROFILES IN COURAGE, by Senator John F. Kennedy (Harper, 266 pp., \$3.50).

A splendid, dynamic, vivid book from the pen and clear mind of a man who has demonstrated in war and in peace the moral courage he writes about on these pages. For these troubled times here is inspiring reading. Great ones of the past and vivid figures of contemporary life have been brought together between these backs: Daniel Webster; Robert A. Taft; John Quincy Adams; George Norris and others less known to fame but no less heroic, are included. Particularly I like the story of Taft, as United States Senator Kennedy tells it here. Great reading, this.

ISLAND IN THE SUN, by Alec Waugh (Farrar, Straus & Cudahy, 538 pp., \$3.95).

Here is a brilliant novel, realistic without being offensive and vital without being gross. A few authors, whose realism is offensive, will do well to read Waugh and then wipe their pens and try again. A brilliant, complicated and violent story is vividly told. The blazing sun of the West Indies mingles with the no-less-heated passions of races in conflict. The single thread of dramatic narrative holds the parts together. The time is now, but the emotions and their violent expressions are timeless. For mature readers only.

ROXANA, by Marian Castle (Morrow, 344 pp., \$3.95).

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HEAVEN AND HELL, by John Sutherland Bonnell (Abingdon, 62 pp., \$1).

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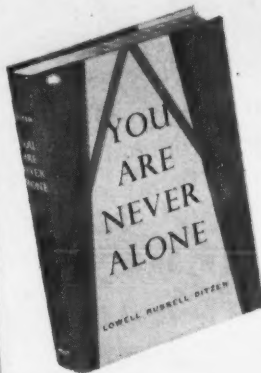
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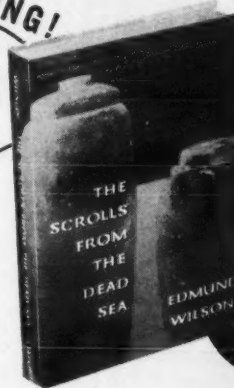
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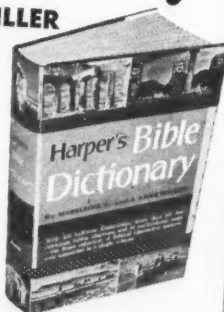
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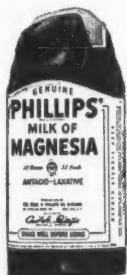
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PARADE AT LITTLE BEND

(Continued from page 53)

John . . . John? What significance could . . .

A sudden flush crept over Doug. Was she referring . . . could she be thinking . . . *Behold thy mother . . .*

Was she that Easter-hungry!

"Hey!" It was the Fergus fellow, running after them, a two-by-four in his hand. "Meant to show you this," he said, "and ask you—found it over where the poultry house—used to be." He held it out. "H-e-r-e t-o-o," it said, scratched into the wood. "Got any idea—"

"Somebody—time on his hands—found a penknife—that's all," Doug said brusquely.

They went inside the little deserted brick depot—its pot-bellied stove washed up against the ticket window—to get a rock from Maura's boot. Doug was tugging at it when he saw her eyes seem to fix on something over his shoulder. He turned. "YOU CAN TRAVEL" the dirt-smeared poster read. And, scrawled underneath: "Tad too."

"Well—if we've come across this many," Maura said, the words strung tight, "there must be dozens of others. Did he roam town all night, in the dark, on the mere chance—"

"He's brash, pushy," Doug exploded, throwing the rock against the stove, working the boot back on. "He thinks he can force—"

"He's a child," Maura said quietly. "A desperate child. Too proud to beg. Too hurt to cry."

"And Little Bend's problem. Not ours."

They took some new shots of remains of the Brannard house—a Civil War landmark where General Grant had once stayed. Maura ran into a man who could give her group names she needed for a caption. And Doug made final efforts at clarifying former river heights from a soaked record book, rescued and drying out at the fire station.

When Maura met him there, he said, "Well, I guess that does it, except for your shots of the evacuees as they come in. We might as well go back to Hickerell's."

She ran a finger over the strap of her camera. "If you don't mind bringing the rest of the stuff over—I think I'll just wait here."

"Well—sure," he said. "Why not?"

The boy's eyes met his leanly, asking nothing. He looked so maddeningly little in the doled-out jeans, too big for him! And half mud now, head to toe.

"Looks like maybe the boy's got an offer," Mr. Hickerell confided, low, when he trudged out with a load of boxes.

"Who?" Doug said.

A silly question. What would another name mean to him?

"Sheriff Thornton. Owns a quarry 'bout 20 miles from here. Got enough political pull that the State's been lettin' boys from reform school work out on it some. Hear tell, though, they're gonna stop. Thornton's kind of pressed for workers. This kid's wiry—like steel—Thornton felt him over good."

"Yeah?" Doug said.

IT WAS hard to know what sound came first—the auto horns, someone ringing the fire bell, or feet running past. "How about a hand—" Doug said. But Hickerell was through the door fast. "I gotta see Emma, afore she sees our house—"

Doug felt a quickening in himself as he ran. Ahead, he could see Maura, high on a bulldozer, shooting across the parade.

Parade?

The word had come to him from a radio in the forward car. The militiaman in it waved to him, grinning. "How's this for timing?" And he turned up the dashboard dial. "All along Fifth Avenue," the announcer's words curled out, "they come. Milady in the swish and rustle of the latest fashion. With milord just as elegantly turned out, beside her. And in all the shop windows, especially lush and aglitter today—"

Many of the women were in jeans and bandannas, some of them with new broom handles, buckets, hanging over the sides of the trucks. Their eyes were careful not to range too far at first—

And then—as men broke from the sides—to lift them down—to carry some of them— And—in all the air, not a sob or a cry! *Not a hurt showing.* Just life—full, resilient, going on—

"There's a story, a picture," Maura was saying, her voice thick, as he reached for her, "in every face, in every square inch—"

"I know," he said.

For, in a matter of seconds, the "parade" had dissolved into families, reunited, claiming their own. Half the length of Main Street, now, Little Bend stood, lumped, in family groups.

"Look," she pointed.

Together they watched as, across the way, John Fergus held his arms out, and from the driver's seat of a truck, a man lifted down a little gray-haired lady, tiny feet poking out beneath her skirt.

"Ma'am," someone barely breathed, behind them, "I found your gloves—"

Doug looked at him, standing a little way back—so strikingly apart in this "family" picture of Little Bend that you could draw a circle around his aloneness.

A child—

"You might as well move up, son," he said, his own voice suddenly thick.

For a second the boy stood, immobile—an unbelievable hope struggling over his face. Then his head was buried, swift and hard, against Maura. "Disaster, it seems," Doug cleared his throat, "always has a way of picking out mothers."

Their eyes met, held, over the boy's thin shoulders. Maura's misty, bright and shining. "Fathers—too," she spoke softly. But she didn't nudge the boy. *Give him time*, her eyes said. *Time to learn your own heart is open again—*

There was a tug at Doug's coat sleeve. "Want you to meet the wife," Ed Mohan said. "Janet, these are a couple of—" Suddenly his voice stopped, dipped low. "Or—say now—have I counted right?"

"Add one," Doug said briskly. And clapped a hand on the boy's shoulder. "Easter, you know," he said, feeling the pull upward of the words, even as he spoke them. "A time for taking on new life. And Maura and I—well, we've got a bundle of it." THE END

MRS. ANDREWS

(Continued from page 32)

ings when a bank failed. I was especially troubled, for I thought that Mrs. Andrews must be surrounded by the powers of darkness, and where were the powers of light? Nobody realizes, I think, how frightened children get when a grownup really grieves with a grief that can't be helped.

All the shutters of Mrs. Andrews' house were closed. I never saw her, though I watched. I knew my father visited her often, and prayed for her, too, walking the floor as he sometimes did when he prayed. Once I asked him, "What do you say to Mrs. Andrews?"

He answered: "Words are of no use to her now. She must live it through. This world is a mystery, daughter, and the heart of the mystery is grief." That was the same as telling me I was too young to understand.

Then there came a spring afternoon when I heard singing next door and looked out to see Mrs. Andrews sitting in her hammock. She had washed her long bright hair and was drying it in the sun, as women did when I was 12 years old.

I went over to see her, and everywhere I stepped were little bouquets of violets in the young grass. The apple trees that held up her hammock were in full bloom. I sat down at her feet.

"Mrs. Andrews," I said, in the tone of voice that children have always used for secrets, "what's been going on? Please don't tell me I'm too young to know. My father says you've been living it through. What does that mean?"

"You'll find out sooner or later," she answered. "This is how it was. When

(Continued on page 63)

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What shall we tell our children about death?

By RUTH TSCHAN

WHEN the silent hush of emptiness has settled upon the house and the door has been pulled quietly shut, what shall we tell the children? I am neither a theologian nor a psychologist, but as I lifted the small face of my son, Donnie, and looked into the wide-eyed depths of his question, I knew the words that I should say to him. I took him up into my arms and we sat by the big window.

"You know, Donnie, God has planned a home for each one of us in heaven. When He has it all ready He calls to us to come live there with Him. This morning our Heavenly Father called Granddaddy to come to his new home."

"But he's still here. Will we see him go?" the child inquired.

"He's already gone. What you saw lying there asleep on Granddaddy's bed is only his empty body. It's only the house God gave him to live in here on earth. He doesn't need that any more. We'll lay it away carefully in a beautiful box-bed down in the cemetery. Remember, we went there and saw the pink azaleas and the yellow daffodils and red tulips blooming?"

"Do you remember," I continued, "how Granddaddy used to sit here with tears in his eyes when the pain hurt him?"

Donnie remembered well the attacks Granddaddy had had.

"It was because he was so very sick," I went on. "Our Heavenly Father saw the tears; He knew how Granddaddy felt. I think it must have made Him sad, too. God doesn't like to see any of His children unhappy. God knew, too, that Granddaddy's body wasn't a good home for him anymore."

"Won't Granddaddy miss us, Mommie?"

"I don't believe he'll miss us, Donnie, because in heaven there isn't any kind of sadness. There aren't any tears at all and there's no pain. I'm sure there will be wonderful things to do. Maybe Granddaddy will be singing this year with God's great Easter choir. That would make him very happy."

"Won't he ever come back here?"

"We don't know, Donnie. But I think Granddaddy will keep on loving us. We'll go right on loving him, too, and I'm sure he'll know."

I could no longer hold back the flood of tears that was pushing against my eyelids. I tried to control the sobs

clutching at my throat. The hardest question of all came then.

"But, Mother, why are you crying?"

"Because we miss him so!" I sobbed.

In a few moments I tried again to bring into harmony the infinite mind of God and the groping mind of one small mortal. "We want Granddaddy to be with God and not be sick or in pain any more, but we will miss him very much."

"I want to go when you go, Mommie." Two great solemn blue eyes gazed up into my face.

I held the little boy very close to me. "We never know, my dear, when our Heavenly Father will call us, but there's one thing we can be very sure of. When it's time to go we won't be afraid. We won't need to hold on to any other hand but His. Sometimes He calls little children and I'm sure heaven is a happier place because they laugh and play there. Sometimes He calls for those who aren't so very old, because He knows what is best for them. Sometimes He calls the very old, like Greatgrandma Evans, because they're ready for a bright new home and a new life. Our Heavenly Father expects us to go right on living here on earth, doing the best we can to take good care of the house we live in until He has the new one ready for us. When this one is ill and needs repairing, He fixes it; when we're sad or lonely He comforts us."

We sat for a moment, each lost in his own thoughts. Then I said, "I think Susie's mother would like for you to come over and have lunch with her now. How would that be?"

"That would be fine, Mommie. I'll tell her my Granddaddy's gone to live in heaven and won't be sick again."

I watched the little fellow in his gay red jacket march across to the house next door. Not long after, Susie's mother called. In her rich, quiet voice she said, "I don't know what you told your son, but I do know there's very little more I need to tell Susie. She's never seen death before, but Donnie has explained it to her so beautifully, so completely, I'm sure she understands."

No other tribute could have been more comforting to me. I marveled at the understanding of a 5-year-old and turned to face my own day. THE END

(Continued from page 61)

I first lost my husband and my baby, I kept thinking: 'This can't have happened.' But there came a time when I knew it all had really taken place. Then I said everything was over and finished, and I would never sing again. I lived for a while in a cave, as sorrowing people do, and children when they're pretending. I might have stayed in the cave forever, but I had a little spark of faith. I waited with that spark, the way a seed waits, with its tiny bit of life, for spring, for greater light."

I knew, in a way, what she meant, for I too was waiting. Not grieving, but wanting my childhood to be over.

"You see," she continued, "everybody can have an Easter story. I mean, we may rise from our sorrow right here in this life. Many human beings are resurrected after grief, but they don't tell us about it, because the right words haven't been created, or for fear we won't believe them. But Easter happens. Not on account of anything our minds tell us, since minds know so little. Our rising is a law, like the law of nature that turns winter into spring. After the waiting and the hoping, the stone is rolled away from our hearts, and we come out into the light and air."

I wasn't sure I understood entirely what she was saying, but I believed her when she said she had had her own private Easter.

"Before I came over, you were singing, weren't you?" I ventured timidly, wondering if I ought to bring up the subject. "It sounded so pretty. I like hearing you sing again."

Mrs. Andrews' face was radiant. "When the stone rolls away, you can't help singing."

"Even—even in church?"

"Even in church," she said. "For ever after."

THE END

THE LORD'S WORK

(Continued from page 27)

Mrs. Bessie Evans and Mrs. Crowden would lend their lace tablecloths for the speaker's table. Mrs. Matilda Hershey had a full set of silver the children had given them for their twenty-fifth wedding anniversary, but would she lend it? Maybe, if she were approached right, in the name of the Lord.

Mrs. Milliken was the one to be in charge of the kitchen. Mrs. Milliken was always in charge of the kitchen. She was the one you always saw when the meal had been served, looking through the doorway to see that everything was right. Flushed and sweaty face and hair straggly from the steam bath it had been getting over the stove. If I see Mrs. Milliken in Heaven, I won't recognize her unless she has on

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her apron. (Provided I get there myself, after this.)

Mrs. Milliken is also the one the kids go to when they want a cake baked in a hurry for a school shindig and their own moms are away at a club meeting. We can land on her back porch any day in the week and she's there with cookies and milk and time to sit down on the steps and listen to us and laugh with us and at us.

My own mom would be like that only she is out so much calling on the sick with Dad, or sewing choir robes with the Dorcas Society, or making a missionary talk someplace.

Folks think Mrs. Milliken hasn't much education, for she had to quit the last year of high school to take care of her sick mother, but that isn't so. I've seen more books in her living-room than any place except the school library, and they aren't dusty either. One is always turned upside-down to mark the place; maybe it's on top of the refrigerator or on the floor beside the big chair, and there are magazines all over the place. Not in neat piles like they are at Mrs. Bach's house, but on chair arms or mixed up with the cushions on the couch. And when kids ask her questions on any subject at all she will say, "Well, now, Eisenhower says," or "I read where Einstein thought" or "The Society for Physical Research of Meade University found ..."

But to get back to the committee, the big problem was who would be toastmaster. (Yes, that's the right word—I looked it up—even though the toastmaster is a woman.) Mrs. Simpson thought Mrs. Seldon would be good. Mrs. Max W. Seldon, III, who held college degrees. She was definitely our "intellectual." She'd know how to talk to him on atomic fission or Greek tragedies.

Mrs. Ragg suggested Miss Ethel Brown, the high-school English teacher. She'd be good too.

But what they all were thinking was Mrs. Deacon Jones. Mrs. Deacon Jones would expect to be asked; she is the self-appointed leading lady of our group and she quite definitely would expect it. Her husband puts a ten-dollar bill on the collection plate every Sunday (except for a period of three months, one time when he didn't like the interim pastor—then he only put in five.) But he likes my dad. Mrs. Jones is a large lady. Sheer size, an aggressive strut, with her head held high make people unconsciously move to give her room when she comes down the aisle. And when she inclines her head to smile a stiff grimace at her neighbors it is considered an accolade. She must be a good cook, too, for she and the Deacon are both well padded.

(Continued on page 70)



WOMAN'S PLACE
in the CHURCH
edited by JANE KIRK

Meet the New Minister...

COMING into a strange community, meeting new people, isn't easy, as you know if you've moved. But imagine how hard it must be for a minister who must quickly master hundreds of new names and faces, as well as become familiar with the habits, customs and activities of the church he has taken over. You can smooth his path and make him feel welcome and wanted by giving a special program on his arrival.

Make an occasion of introducing your church and all its members to him, instead of leaving him to ferret out this information slowly and tediously on his own. It's a good way to evaluate your church and its doings for yourselves. Perhaps such a program will open your eyes to achievements and possibilities in your church you knew nothing about. Perhaps it will uncover a need for action. Properly planned, it should be fun for all.

Sunday afternoon would be a good time to hold it, so that children as well

as adults may participate. Each group and organization in the church should be responsible for preparing and carrying out a part of the program, and each part may be as original as the group can make it and should include its entire membership in some way. Let each group look up its history and outstanding achievements and work them into an interesting presentation. One group may prepare theirs in the form of a little play or skit; another group may make up an original song about it and sing it together; another group may choose a reader, and have other members perform in pantomime. One may want to present its information in the form of a television or radio show; another may work it out as a brief panel discussion, quiz, or debate.

Include some fun and gaiety along with the informative aspect, and you are sure to come up with a delightful and worth-while program that people will be talking about for a long time to

come. The success of the program will naturally depend upon the amount of time you spend preparing for it and the detail with which it is carried out.

Now, suppose the preparations have been made and the eventful day has arrived. Your membership is assembled in the auditorium, and the moment has come for the organist to sound the stirring notes of the "Processional." Down the center aisle comes the new minister on the arm of the chairman of the official board, followed by the minister's wife, accompanied by the president of the women's society. The entire congregation rises in greeting and stands as they step up on the platform and the minister and his wife are conducted to chairs of honor at the right of the stage.

When the guests of honor and audience are seated, the chairman says, "Good afternoon, Rev. and Mrs. John Blank. Welcome to your new church.

HOW TO WEAVE CREPE-PAPER BASKETS

BASKETS woven with "raffia" made of crepe paper are colorful and fun to make. You will find them useful for many things—to hold flowers for May Day giving, to carry gifts to shut-ins, or as decorative table pieces to sell at a bazaar.

To make crepe paper into "raffia" you must use a special crepe paper "twister," or a large flat button. "Twisters" are available at stores handling Dennison crepe paper products. Cut a strip of crepe paper the required width and pull it through the twister, or through the hole in the button, which should be not more than 1/16 inch in diameter. When using the button, be careful to pull the strand straight forward or you are apt to break it. With the twister start the paper through the larger end of the hole and pull it out through the smaller one. Mastering the art of making crepe-paper raffia is useful, for this raffia may be used for a number of crafts.

Whenever it is necessary to splice a section of twist to make a continuous strand, unravel the

ends of both strands, paste them together and twist them up again.

Ready-made cardboard foundations, such as paper plates or cereal boxes, may be used for making baskets of different styles, or you can cut the required shape from cardboard. Good results depend upon accurate foundations.

Weaving is done with a single or a double strand of crepe raffia. If a single strand is used, there must be an uneven number of cardboard segments in the foundation.

Start weaving at any point close to the center. With a single strand, paste the short end back of one of the segments so that the weaving may be done from left to right, and weave alternately over and under the cardboard segments around and around to the edge.

A tiny basket the size of a nut-cup can be made from the diagram given here. For larger baskets, increase size proportionately. Trace and cut from cardboard a notched circle, exactly as in Figure 1. Cut another card-

(Continued on page 69)

We, your church family, know what a job you have ahead of you to get acquainted with so many of us and all our activities, and so we've decided to help you in the pleasantest way we can. We are going to introduce ourselves to you instead of leaving you to introduce yourselves to us. Please sit back comfortably while our program unfolds."

Here you will perhaps want to open with a hymn, something that refers to the "shepherd." And then some suitable Bible passages, such as: Eph. 4:4-7, and 11-13; John 21:15-17 or I Peter 5:1-4.

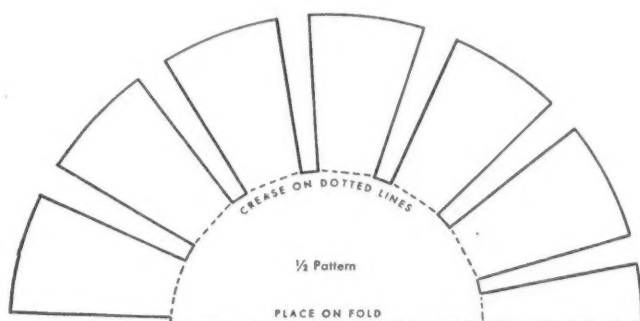
"And now," continues the chairman, "We begin by introducing to our new spiritual shepherd the youngest lamb of our flock." The smallest baby in the congregation should be brought up by his parents at this point. If it is possible, it would be nice to have all babies born within the current year appear. Names should be announced, and the minister and his wife allowed to shake the tiny hands.

Next, the Sunday school should be presented, one class at a time, or all together, as it works out best. Several good speakers among the children may be given little speeches, telling points of interest from the history of the Sunday school and concluding with information about present enrollment, number of classes and teachers, and time of meeting. Or, you may choose a group of children representing each division of the Sunday school to give this information in the form of choral speaking—all talking in unison. Six or eight boys and girls are enough for this. Plan to have the children sing at least one of their Sunday-school hymns. When they have found their seats in the audience again, the superintendent of the Sunday school, officers and teachers may be introduced separately.

Young people's organizations, Christian Endeavor, youth forums, or whatever your church has, should come next. They might like to prepare their part of the program as a model meeting, at which the president presides and each member is introduced by answering to roll call. Information which they want to give about the history of their organization, its activities, achievements, times and places of meeting, can be included in reports given at this model meeting.

Now it is the women's groups' turn. If this is broken down into circles or clubs, present each one separately. Some of the women might march across the stage bearing placards announcing the achievements of the organization, such as what donations were made during the year to charity.

Samples of your handwork may be presented for the minister and his



1



2



3

wife to examine. It would be interesting, for instance, for three or four women to show a model layette and tell how many such layettes were made by the women's group during the year and to whom they were presented. Others might bring up children's suits and dresses and give an account of how many of these were made. Posters or art work for a recent bazaar might be shown by the individuals responsible for them, giving the minister an idea of what talent he has to draw from. The kitchen committee may announce that everyone will have the opportunity of sampling their handiwork at the tea table directly after the meeting.

The men's group might have fun with a quartet of good speakers who would take turns reading off the vital statistics of their organization. Write out the information you want to convey. Then divide it sentence by sentence among four different papers. No. 1 man will read the first sentence on his paper, and turn his head toward No. 2 to indicate it is his turn. No. 2 will read the first sentence on his paper, which follows No. 1's sentence in continuity. Then he will turn his head to indicate it is No. 3's turn, and so on. When No. 4 has finished, No. 1 will read the second sentence on his paper, and so it will continue, each sentence following in sequence to tell the story through the mouths of four different men. This would be especially appropriate for an usher's group, who might pass a collection basket from one to another as they speak, the speaker holding the basket, and passing it to the next as he finishes.

The couples club might show some of its activities in pantomime while a reader describes them. Or perhaps there is a poet who could make up amusing verses with which to tell about the group. These could be sung to a familiar tune by the whole group, or recited in unison by various couples. Perhaps you would like to accent milestones in the history of your organization by having the members who describe them dressed in clothes typical of the period, from somebody's attic.

A take-off on the \$64,000 Question might be put on by the officers and policy-making board of your church. The chairman may ask the questions after the manner of the television show, asking each one to choose a "category," first. The treasurer will choose "budget" as his category, and he can be asked pertinent questions which bring out the necessary information about the church finances. The secretary may choose "history," and be asked questions which will give the background of the church. A member of the board may choose "building,"

(Continued on page 68)



Social of the Month

Spring Planting Party

BRIGHT gay vegetables or fruits offer a party theme to interest any age group. Suppose we plan a spring planting party for the kiddies. Many ideas can be adapted to your own group needs.

Giant vegetables cut out of poster board may be hung about the walls for decoration. Choose vegetables with a distinctive shape and color, such as tomato, carrot, green pepper, white turnip, or eggplant. Use the same vegetables for your table centerpiece, piling them artistically in a toy wheelbarrow or spilling out of a market basket. You might prefer a cabbage scooped out to serve as a container for flowers. Or make a farm scene in a tray or box. Place-cards can be small vegetables cut out of colored construction paper and pasted to a rectangle of plain construction paper, which has been folded in half so it will stand upright. (Your women's group might answer roll call by having each person tell her favorite recipe for cooking the vegetable on her place card.)

At each place set a white crepe-paper hat, made clown-shape, to which are pasted one or more of the gay vegetable cut-outs. To make the hat, cut a strip of crepe paper 16 inches with the grain and 22 inches across. Stitch a seam up the back. Turn up a 3-inch cuff around the bottom and flute the top to make a tassel. Gather top just below tassel. Wire to hold and cover wire with narrow strip of crepe paper.

Serve a luncheon of chicken or tuna-fish salad on a leaf of lettuce with tomato and cucumber slices, carrot curls, celery sticks, and potato chips. Apple crisp with a scoop of ice cream makes a dessert the youngsters will cheer.

After lunch take down the four giant-sized vegetables hanging on the wall, and hang them about the necks of four children by tape or string which has been provided for this purpose. These four decide among themselves which one is to have the first turn at being "it." The three other vegetables step up to the one who is "it," and say, "How do you do, Mr. Tomato (or whatever vegetable he represents). Whose garden do you come from?" And he replies, "See if you can guess." He has already chosen in his mind one of the children who are not "vegetables." The three other "vegetables" ask him questions which can be answered by yes or no, trying to identify the child he has chosen: "Is it a boy? Does he have blue eyes? Does he have dark hair? Is he wearing a brown suit?" etc. Only the "vegetables" may ask questions, but all may try to guess. When the child's name has been guessed, he

(Continued on page 69)

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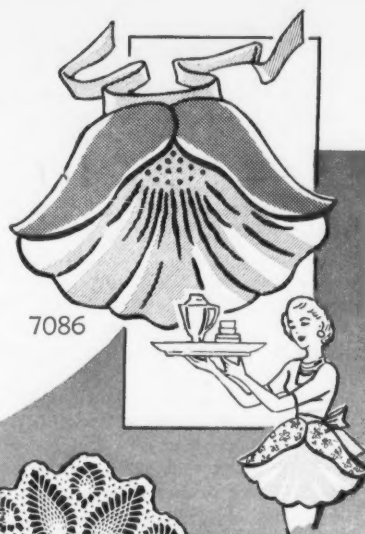
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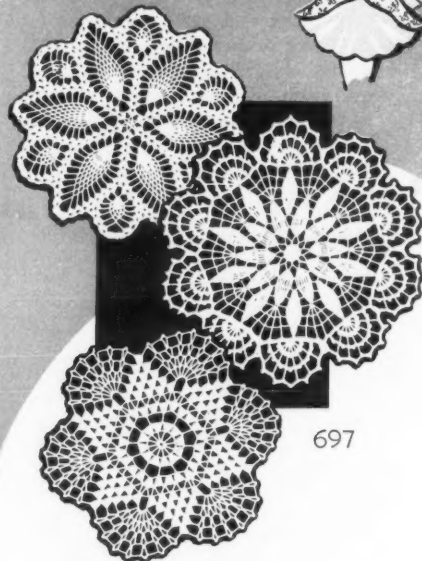
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MEET THE MINISTER

(Continued from page 67)

and tell what has been accomplished in plans for improving and enlarging, or for building a new church edifice. Others may discuss any other information you wish to bring out, all in the form of a television quiz. Have the chairman lead each individual up to the "\$32,000 question" and then he will ask them to sit down and think over whether they want to try for the \$64,000 question. When all have spoken, ask all who wish to try for this question to step forward. They will all step up, and he will ask, "What is the greatest little church in this community?" They will chorus the answer. "And now," continues the chairman, "will the oldest members of our church family come forward to greet the new minister? All these have reached the proud age of three score and ten years."

The chairman will then introduce each one and give his age as he comes forward, bringing a gift of flowers, to shake hands with the minister.

"Rev. Mr. Blank—and Mrs. Blank—" concludes the chairman, "This is your church. We, its members, have presented ourselves to you. By way of introduction we have given you a picture of our activities, our aims and accomplishments. Now in closing we look forward to many happy years of progress together, and we ask you to lead us in prayer."

After the prayer the meeting dissolves into a social gathering, with tea served by the ladies. Be sure that each person present is tagged with his name clearly written on a card. This will be such a help to the minister in beginning to associate names and faces. Such a program cannot fail to be interesting and informative not only to him but to members of your church.

PLANTING PARTY

(Continued from page 67)

changes places with the "vegetable" who picked him, and another "vegetable" has a turn at being questioned. This may continue till all have played.

The back of a left-over roll of wall-paper makes an ideal background for a mural. Give children crayons and let them spread out on the floor to work on a long extended drawing of spring planting on the farm.

Other games you can play include a form of "fruit basket upset" using vegetable names instead of fruits. Or, "I planted my garden." The first child says, "I planted my garden and I put in beans." The second says, "I planted my garden and put in beans and potatoes." This continues around the circle, each one repeating what the others before him have said, and adding a vegetable of his own. The game ends when the list grows so long a child slips up in remembering.

A guessing game can be played in a similar manner. One child is "it." He announces to the group, "In my garden I planted a vegetable that begins with a 'c' and ends with a 't.'" The first one in the group to guess "carrot" becomes "it," and suggests another pair of letters.

If children are old enough, they will enjoy seeing who can make the longest list of vegetables, using pencil and paper. They should try to list a vegetable for each letter of the alphabet, but more than one vegetable for a letter may be given, and the longest list of different vegetables wins.

To make an exciting favor for each child, start by wrapping an inexpensive toy in a wadding of tissue paper. Then wind it up like a ball with colored crepe-paper streamers, adding bite-size

candy bars, other candies, a balloon, and a stunt to do, typed on a slip of paper, in the different layers. When the whole has been wound up tightly and securely in the shape of a ball, fasten the end with Scotch tape and add green crepe paper leaves and a string to hang it up with. If weather permits, hang these odd fruits in many colors on trees or bushes outdoors. When it is time for the favors, suggest that the children come out in the yard and see what a strange thing happened overnight when such peculiar fruit appeared in your garden. Provide a step-ladder, and the children will have fun climbing up to "pick" their own favors right off the tree—and more fun as they unwind them. End the party by having each child perform the stunt he found in his ball.

CREPE-PAPER BASKETS

(Continued from page 66)

board circle 1½ inches in diameter, but do not notch.

Paste wallpaper or pretty wrapping paper to one side of the small circle, allowing ¼ inch to be turned over the edge and glued. With ruler or back of scissors crease notched circle as indicated on the pattern. Then glue the small circle, covered side up, to the center of the notched circle (Fig. 2). This is the inside bottom of the basket.

Make crepe raffia, cutting the strips ¼ inch wide. With the small circle up, weave with a single strand, drawing the sides up into position as the weaving proceeds. Finish edge with two rows of crepe braid around bottom (Fig. 3). Give two or three coats of clear shellac or lacquer.

—Courtesy Dennison Mfg. Co.

Christian Herald Large Quantity Recipe

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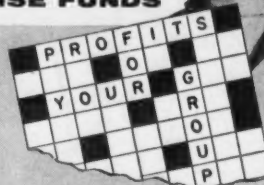
| | for 25 | for 50 |
|-----------------------|-----------------|----------------|
| Chicken broth | ½ cup | 1 cup |
| Mayonnaise | 1 pint | 1 quart |
| Diced cooked chicken | 2 pounds 10 oz. | 5 lbs. 4 oz. |
| Diced celery | 1 quart | 2 quarts |
| Sliced stuffed olives | 1 cup | 1 pint |
| Salt | 2 teaspoons | 1½ tablespoons |
| Pepper | ¼ teaspoon | ½ teaspoon |
| Lemon juice | 4 teaspoons | 2½ tablespoons |
| Tomatoes | 25 | 50 |

Gradually add the chicken broth to the mayonnaise. Add the mayonnaise-broth mixture to the combined chicken, celery, and sliced olives; toss lightly. Season with salt, pepper and lemon juice. Peel the tomatoes and cut each into three crosswise slices. For each serving, place the stem-end slice of each tomato on crisp leaf lettuce, add a filling of the chicken salad, then the center slice of tomato; another filling of chicken salad and the remaining tomato slice. Top each tomato with mayonnaise and a sprig of parsley. Garnish the plate with two stuffed olives.

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THE LORD'S WORK

(Continued from page 64)

The preacher's family, including me, were at their house for a ceremonial chicken dinner soon after we came. But you just never thought of her in an apron.

"The systematic logical way to do this," said Mrs. Landis (she's very efficient), "is to make a list of things we want people to do—put it down in black and white. Then there will be no misunderstandings and we won't leave anything out."

"All right," says Mom, "Nancy, you'll find paper in that desk. You make out the list, and we'll have it typed up later and mailed. I think it will have more importance in people's minds if it goes through the mail, rather than just telephone requests, don't you?"

"Oh, by all means, send it through the mail. People will not say 'No' so quickly and easily as they might over the phone or face to face."

So they drew up a form to be mimeographed with separate requests typed in—"Faith Church is planning the annual banquet. Proceeds to be used for concluding payments on the organ. Dr. C. is to be our speaker this year and we want it to be even better than usual. The committee has considered all the people in the congregation and concludes that the way you can help us the most is — lending your lace table cloth — baking three pies — two dozen homemade rolls — your Aunt Hannah's sweet pickles, etc."

Well, I didn't listen any more. I got to thinking. Here's this pompous, disagreeable strutting woman going to be given another chance to show off. Dr. C. would see through her in a minute. We're not like that, and I wanted him to really like us. And here's sweet, intelligent Mrs. Milliken shoved away in the kitchen, where she wouldn't have a chance to open her mouth. It's not fair. What did the Bible mean by "The meek shall inherit the earth"? Maybe the Lord needed a little bit of help.

When I went downstairs the company had gone and that's when I got my wicked idea. The notes were left on the hall table to be sealed and stamped and mailed. Mom was in the kitchen starting dinner. I could hear her humming "Work for the Night Is Coming" off key. Dad hadn't yet come in from a minister's meeting. So I took the envelopes addressed to Mrs. Deacon Jones and Mrs. Milliken and switched them!

They were all very impersonally addressed—Dear Member, will you as your part in the Faith Church banquet—

The one to Mrs. Deacon Jones read, "Will you please act as toastmaster and introduce Dr. C. Places will be

reserved for your husband and yourself at the head table. You will know how to entertain him."

Mrs. Milliken's read "Will you please take charge of the kitchen? Confer with Mrs. Holmes on menu planned. Mrs. Bates will do the purchasing. (Her husband's a grocer.) Select your own committee to help with the work."

They were all signed "By order of the committee, Nancy Ordway, Secretary" and bore a postscript, "If you cannot serve in the capacity requested, please call 3569."

The mailman picked them up at late collection and I figured by noon tomorrow they would all be delivered.

I jumped every time our telephone rang after that. By 5 P.M. I was so jittery I started for a walk just to get away from it. As I was going through the hall I heard Mom say on the phone, "Yes, Mrs. Milliken, that's what the committee wanted you to do. They met here yesterday and wrote the notes to be mailed before they left. I'm sure you will do a splendid job. We can always depend on you." I could tell Mom didn't know what she was talking about. But she wasn't left in doubt long.

I didn't want to miss anything, so I went back to my room and left the door open.

The Jones limousine drew up before our front door. It is big and black and makes me think of a hearse. Mrs. Jones came sailing up the steps, a little faster than usual and with her dignity sticking out all over. I felt a little sick, but I was alone, so nobody knew.

Mom went to the door all unsuspecting, "Come in. Come in, Mrs. Jones. I'll call the pastor."

"No, it's you I want to see—I understand the planning committee met with you yesterday."

"Yes, that's right. We tried to apportion the work, and sent out notes, as easier than telephoning. It's so difficult to get the lines, sometimes."

"And did they send that note to me? to ME?" I could hear her voice go up a notch, and just see poor Mom as she held it out for her to read.

Mom has an awful lot of composure, poise, I guess you call it, but she almost stuttered, "Why, Mrs. Jones—if that was sent to you, I guess that's the share the committee wanted you to assume."

MY mom is smart, I'll give her credit—it didn't take her long to realize that the notes had been mixed up. If she said they were, poor little Miss Ordway would be blamed; she's the secretary. Mom couldn't say she sent them and take the blame—it never would

occur to Mom to lie, not even to shield someone else. She took the most natural course in the world for her and tried to mollify Mrs. Jones and make the best of a bad situation.

Mrs. Jones was very indignant. She flushed and swelled and blustered—"I've never been so insulted in my life. Just wait 'til I tell the Deacon—he won't finish paying for those hymnbooks. Kitchen, indeed—I won't do it!"

Her voice had risen 'til Dad came in from the study and stood listening. I'd have said, "All right, you big bag" (Isn't that terrible talk, but this is off the record anyway), "it's time you had some of the wind taken out of your sails." But not Mom. She said, "You know you are an excellent cook, Mrs. Jones. The best chicken dinners I have eaten in this town were in your house. The food really is the most important part of any banquet, especially when we are trying to please the menfolks. I'm sure you could do a beautiful job at that, and perhaps the committee felt it would be a good thing to change our policies a little. Somebody who cannot cook, not organize things so efficiently, can handle the presiding job. The presiding officer has very little to say anyhow—the guest speaker will take the limelight there."

MY mom is wonderful. She almost had the old girl feeling it was her bounden duty to give that group such a dinner as they had never had and show what she could do.

But it took my dad to clinch matters. He just stood and looked at her. Father always knows how to bring out the good in people, even when there is not much there. And then he said just as quietly, "Even the Master washed His disciples' feet, Mrs. Jones."

She just crumpled then and said she guessed she knew her "Christian duty."

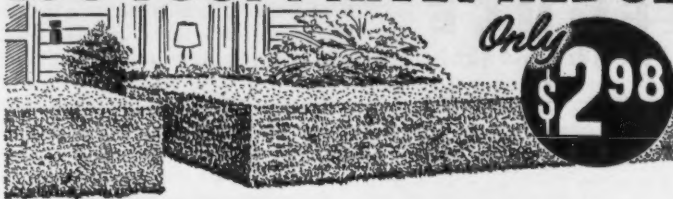
She did it, too, and even paid for some of the extras out of her own pocket, like fruit cocktail to begin with and some of those big black olives.

Mrs. Milliken, for once, got to the party with a smart dress on and her hair fresh from a setting at the beauty parlor. She really was pretty when you saw her, not all tired out from cooking. She was so happy she just sparkled and she and the guest of honor were soon chatting like old schoolmates. Her introduction of him was short and to the point and beautifully done. When he got up to acknowledge it, the smile he beamed upon her said he was favorably impressed, and having a wonderful time. I was waiting table, so I know what went on.

I've not told anybody what I did, except you. I don't intend to either. That's between me and God—and what Deacon Jones doesn't know, won't hurt him.

THE END

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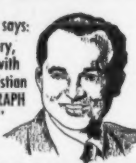


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WHO SPEAKS FOR THE LAYMAN?

(Continued from page 43)

and that it is a gross invasion of personal privacy for a Congressional witness to be questioned as to whether he is or ever has been a member of the Communist Party." That statement from Mr. Pew, if it stood alone as it does not stand alone, would make clear the fact that the National Council of Churches needs lay wisdom and advice. It had been our ardent hope and fervent prayer that the National Council of Churches would open channels wide and deep from those vast lay reservoirs of devotion and leadership always available but as yet scarcely tapped by Protestantism. But it was such a partnership that the National Council rejected. And Mr. Pew comments: "The partnership projected by the Planning Committee and subsequently thus described as a goal desired by the National Council officials, proved in practice to be one where laymen and women of the churches were expected to provide avenues of support for policies and programs largely determined by professionals."

11. How inadequate, indeed how unrepresentative of real Protestant Church opinion are presentments of the National Council to Congress and to the United Nations is pointed up by the fact that on the General Board of the Council during the period of Mr. Pew's Committee, laymen were to be distinguished chiefly by their absence. In the report of Bishop C. Bromley Oxnam to the Council's Second General Assembly, held in Denver, December 9-12, 1952, appears the following: "A study of the composition of the present General Board shows that 72 out of the 85 members designated by the communions, or 84.7 per cent, are ordained persons. . . 17 of the 22 officially reported alternates, or 77 per cent, are likewise ordained persons. . ." Reporting on attendance at General Board meetings of voting members during the first biennium of the National Council, Bishop Oxnam said: "At ten meetings of the General Board . . . voting representatives present was (were) 53 of a possible 125, or 44.2 per cent. . . Of the average attendance of 53, ordained persons averaged 39 and lay persons 14. . ." Particularly significant is this fact, as stated by Bishop Oxnam: "More staff members, consultants and guests attended these ten General Board meetings than members of the Board, the average attendance being 53 voters and 58 non-voters, of whom 49 on the average were staff."

By no generous stretch of the imagination could statements of this body be representative of the laity of the Protestant Churches.

12. The final effort of the National Council, made however on its own terms, to hold the members of the Lay Committee and their support within the Council, was offered through the General Department of United Churchmen (of the National Council). General Director of United Churchmen Edwin W. Parsons reported to his executive committee in March, 1955, as follows: "It is common knowledge that the National Lay Committee of the National Council will cease to exist as a committee of the General Board. . . However some of us are very anxious to conserve the values which this committee represents. . . Our by-laws permit a possible tie-in with this Lay Committee, at least the male membership of it. . ." The official invitation was extended to the National Lay Committee to continue as the "Committee for Special Services" within the General Department of United Churchmen—a completely changed status for the National Lay Committee.

On June 21, 1955, Chairman J. Howard Pew of the National Lay Committee, "after consultation with all available members" of his executive committee, declined the invitation, stating: "The conditions involved . . . would fail to respond to the position of the National Lay Committee. . . this incompatibility with the stated objectives of the National Lay Committee makes it inadvisable to proceed. . ." Having been promised so much, these men of integrity could not, in conscience, accept so little.

Mr. Pew concludes: "The Chairman believes . . . the National Council's proper and legitimate field of activity transcends in importance all other areas of human activity and aspirations. He is convinced that, until the problems crystallized by the experience of the Lay Committee have been adequately dealt with, the necessary work of Christianity will not go forward with that unity of purpose between the clergy and laity essential for progress toward our common aim that God's will be done on earth as it is in heaven."

Those final sentences of Chairman Pew's covering letter speak the spirit, faith and purpose of a great Christian layman and of his associates, whose failure was not their own, but whose dream must yet come true if Protestantism's sublime concept, "the priesthood of the believer," is ever to become, within the ecumenical movement, much more than "a sounding brass and a tinkling cymbal."

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

RENDEZVOUS WITH ETERNITY

(Continued from page 20)

What is it? A better physical world? Scientists tell us that the world is gradually cooling and one day, billions of years from now, it will be so cold that no life will be able to live on it. When that happens, what will God have, if He has been trying to achieve a better physical world? What will He be able to show for all His aeons of struggle? Nothing but a lifeless planet:

Now look at human beings. My physical body and brain have died at least six deaths and have always been renewed. Is there to be a final death, after which I will not be renewed? If there is, then God is not our Father, Jesus is wrong, and all of us are victims of the cruelest mockery. Are we nothing more than caretakers of a world that one day will need no more care?

Not only is it unthinkable; it is illogical, for God is intelligent, wise, good, loving.

That is the verdict of experience up to the point of the last Death.

Can God be anything less on the other side of Death?

"All I have seen," said Emerson, "teaches me to trust the Creator for all I have not seen." That is good logic and good sense. As Tennyson put it, knowing what God is like here,

"... we trust that somehow good
Will be the final goal of ill,

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

Either God is in control of life or He is not, and He could not be God and not be in control. Having hold of God, we have something firm we can hold on to.

It is what George Frederick Handel discovered at a time in his life when his health and fortunes were at their lowest ebb. His right side was paralyzed, and his money was gone. His creditors threatened him with imprisonment. He thought he would never write music again. In that hopeless situation he discovered something about God and in 24 days, writing at a feverish pace, he composed the "Messiah." At its first London performance the King of England was so moved that when the singers began the "Hallelujah Chorus," he arose to his feet, followed by the audience, and stood in silent tribute.

The "Hallelujah Chorus" is the triumphant message of Easter set to music: "Hallelujah! For the Lord God omnipotent reigneth."

Death does *not* have the last word. I have a rendezvous with eternity!

THE END

Look at Little Sarah!

Her parents are dead.

Hunger, cold and sickness have undermined her health. Sarah has never known anything else than misery and suffering.

Only by a *miracle* did she survive and arrive in Israel.

NOW she needs to be cared for.

Yes, Sarah needs your assistance.

The merciful Jesus, the great Friend of little children, looks upon this child with *pity and compassion*. He also looks at you and at me—and says: "Lovest thou ME? FEED MY lambs."



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"The Court Jester"

Danny Kaye is at his best in this exciting but bloodless tale of heroic adventure and derring-do, complete with a king, princess, witch, knights and even a band of dwarfs.



BOISTEROUSLY filled with the style of slapstick comedy and rapid-fire singing he has made famous—and which has long kept him in the front ranks of the world's most popular stars—this latest film featuring Danny Kaye has the irrepressible comedian enjoying a madman's delight as he spoofs the clanking knight-in-armor days of merry old England. Complete with gallant heroes, swashbuckling swordplay, dastardly villains and lovely ladies swooning in distress, the plot—by a careful avoidance of all sanity—emerges as an excellent vehicle for Danny's zany, versatile talents.

As a lowly member of a band of patriotic rogues who have dedicated themselves to restoring the rightful (and still

diapered) king to the throne of England, Danny, by disguising himself as a court jester, manages to gain access to the castle of the pretender king. Innocently becoming entangled in the cloak-and-dagger intrigue of the court, his position is promptly made utterly ludicrous when he falls under the spell of a capricious witch who fiendishly keeps changing him back and forth from a chest-bulging hero to a slinking coward.

Undaunted, however, Danny blunders on to even worse predicaments. He naively contrives to fall in love with the king's favorite lady, frantically struggles to escape the unwelcome attentions of the king's willful daughter, unwittingly gets himself challenged to mortal combat with

a blood-thirsty war lord, and barely escapes with his life when his armor—accidentally magnetized by a chance bolt of lightning—brings about his adversary's downfall.

Despite the swiftness of the eventful and unpredictable plot, Danny seldom misses an opportunity to sing one of his incredible songs in his own inimitable, maniacal fashion. And equally entertaining is his appearance at the outset of the film, when, as the play's narrator, he steps before the curtain to give a prologue of the plot, and to introduce those who have contributed their talents to the production.

Photographed in Technicolor and Vista-Vision, the film was produced by Paramount Pictures.

Family

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young People;

F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

(★) **RANSOM** (MGM). A powerful melodrama in which a wealthy young industrialist, confronted with a demand for \$500,000 as ransom for his kidnapped son, takes a long chance and courageously defies the kidnappers. Instead of paying the ransom, he announces, on a nationwide television broadcast, that he intends to offer the money as a reward for the

capture, dead or alive, of the criminals unless they immediately return his son. Packed with tension, the film is excellently acted and directed.

A, older Y

THE NIGHT MY NUMBER CAME UP (J. A. Rank presentation. Continental Distributing Corp.) When a British naval officer recounts to some friends a dream he has had of an airplane crash in which they were involved, most of them dismiss it as meaningless. Later, however, when these same people, aboard a fog-bound

plane, find the events of the dream coming true one after the other, they fearfully begin to wonder if perhaps the officer's dream wasn't actually a premonition of disaster.

A, older Y

HELEN OF TROY (Warners). This colossal spectacle, based on the historic Greek-Trojan wars, recalls the familiar story of the beautiful Grecian queen whose "face launched a thousand ships," and whose Trojan abductor, Paris, was sent to his death when he and his fellow warriors were tricked by the mighty Trojan Horse. CinemaScope and Warner-Color.

A, Y

GOLDEN DEMON (Daiei Motion Picture Co., Edward Harrison release). This Japanese film, latest in a series of exquisitely artistic productions imported from the Orient is a modified version of the Romeo-and-Juliet theme. Dealing with

Film Ratings by the
**PROTESTANT
MOTION PICTURE
COUNCIL**

classic human problems, it impressively reveals the culture and customs of Japanese family life. A pseudo-occidental conclusion, however, tends to disturb the delicate mood of this masterly production. Eastman Color. **A**

THE BOTTOM OF THE BOTTLE (Fox). Inferentially based on the theme "Am I my brother's keeper?" this melodrama concerns a wealthy Arizona lawyer-rancher who becomes fearful of his social position and business reputation when his young brother, an escaped convict, appears at his home for aid. Alcoholism, as a source of havoc, plays a major role. CinemaScope and De Luxe Color. **A**

FOREVER DARLING (Zanra Production. MGM release). This hilarious Lucille Ball-Desi Arnaz comedy has a rollicking good time depicting a marriage which, after five years of bliss, has begun to cool off. Mixed in with the fun is some sound, common-sense advice on how to make marriage work. CinemaScope and Eastman Color. **A, Y**

THE KETTLES IN THE OZARKS (Universal). Ma Kettle and thirteen of her sixteen children go west to visit Pa's farmer brother, Sedge. In their own bumbling fashion they manage to straighten out most of the local problems before leaving the Ozarkians to fend for themselves. **F**

THE LIEUTENANT WORE SKIRTS (Fox). A frothy comedy in which a devoted husband becomes so lonesome for his wife that he tries to make her appear insane in the hope that she will be discharged from the Air Force to which she has been recalled. Tom Ewell's masterly portrayal of an inept wire-puller provides most of the entertainment. Parts of the film, however, are in dubious taste. CinemaScope and De Luxe Color. **A**

JOE MACBETH (Frankovich Production. Columbia release). This crime film, produced in England, claims the distinction of being based on the narrative theme of Shakespeare's grim tragedy, "Macbeth." It still emerges as just one more bang-bang gangster melodrama. **A, older Y**

DOCTOR AT SEA (J. A. Rank presentation. Republic release). A highly amusing comedy of a young physician who, having signed up as a medical officer on a merchant ship, finds himself in the company of some unusual sea-roving characters. As a sequel to "Doctor in the House," this film does an equally successful job of poking good-natured fun at the medical profession. VistaVision; Technicolor. **A, Y**

THE LONE RANGER (Warners). With the help of Tonto, his faithful Indian friend, the Lone Ranger uncovers the plans of a man who intends to commit a number of crimes in Indian territory in such a way that suspicion will fall on the Indians. Although there is the inevitable gun play, it does not result in wanton bloodshed. Motives and moral values are good. WarnerColor. **F**

GLORY (RKO). This sentimental drama, laid in the bluegrass, horse-racing country of Kentucky, is the familiar story of a girl who falls in love with a young filly and who then dreams of the day when the horse will win the Kentucky Derby. After a series of conventional dramatic complications, the horse finally wins the big race in a driving finish. Superscope and Technicolor. **A, Y**

HELL ON FRISCO BAY (Warners). A crime melodrama in which a former police officer, after being released from San Quentin prison, sets out to find the man who really committed the manslaughter for which he, the officer, was framed. In his search he becomes involved with a group of waterfront gangsters—whereupon the film promptly degenerates into an orgy of brawling, thievery and murder. CinemaScope and WarnerColor. **A**

WORLD IN MY CORNER (Universal). A prizefight story in which a decent young war veteran turns to professional boxing in order to make enough money to marry the girl he has fallen in love with. Although he appears headed straight for the championship, in his eagerness to make a big "killing," he agrees to "throw" a fight. He is saved, however, from going through with his decision by the girl herself. Much of the film is devoted to vicious fight scenes. **A, older Y**

SHADOW OF THE EAGLE (Valiant films. United Artists release). This mediocre pseudo-historical drama, centering around Russia's notorious Catherine The Great, is the familiar story of a dashing young officer who falls in love with a beautiful princess whom the Czarina has commanded him to keep under guard as an enemy to the throne. **A, Y**

RED SUNDOWN (Universal). A fast-paced western in which a reformed gun-fighter joins the side of law and order, only to find that, as a deputy sheriff, he has to do just as much shooting as ever. An interesting and well acted story. Technicolor. **A, Y**

THE KILLER IS LOOSE (Crown Productions. United Artists release). An imprisoned murderer, whose wife was accidentally killed during his arrest, escapes from jail and sets out to take vengeance on the police officer who caused his wife's death. The story provides genuine suspense, including a few moments of nerve-jangling terror. **A**

COME NEXT SPRING (Republic). A social melodrama in which a former drunkard and wastrel returns to his Arkansas family after an absence of eight years and proceeds to win back the love of his wife and the respect of the community. Trucolor. **F**

THE INDIAN FIGHTER (Bryna Production. United Artist release). A western thriller in which an Indian scout alternates between leading wagon trains through frontier country—and wooing the beautiful daughter of the local Indian chief. CinemaScope; DeLuxe Color. **A, Y**



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NO DELINQUENTS IN CHINATOWN

(Continued from page 21)

contents formed a mountainous mass. The disgusted driver urged the children who gathered to take home as much as they wished "It's all ruined anyhow," he said. "Help yourselves."

Immediately, the children sped home to ask their parents whether they might salvage. Some parents said "yes," others said "no." Those who were forbidden merely stood by and watched their more fortunate friends gather into jars and pots the luscious coconut. There was no disappointment on their faces.

"A policeman strolled by, pulled out his notebook and wrote down the details of the accident. Negligently, he glanced over at the Chinese-American children who were gathering the coconut. Then he turned to talk with the two drivers involved in the crash.

"Not for a moment was the policeman, who knows Chinatown well, worried about the salvagers. He knew that if they were taking the coconut, they were doing so with full permission from the driver and their parents."

The ethic of automatic obedience is an absolute in the home, says P. H. Chang, Consul General of the Nationalist Chinese Government. "The home is a holy unit," he declared, "and from infancy onward the child is taught that all beauty and pleasure derives from the home."

Mr. Chang expressed no astonishment at all when told that Americans had such a startling record. "I have been told this before," he said, "by the police of many cities in the United States."

When he asked them to explain why they had no trouble with Chinese-American children, the police had this to say: "Chinese-American kids are not 'street' children. They don't loiter on the way home from school or from shopping. They don't hang around stores or corners. They go right home and stay there. They find their pleasures within the home."

It was Confucius, Mr. Chang remarked, who inculcated the ideal of the home as the fountainhead of joy and obedience. This has been blended with the Christianity so many Chinese have embraced. "However, in Red China," he said bitterly, "the despots are doing their utmost to destroy the family unit, to break up the home and make the individual subservient to the State."

The most cogent and specific explanation for the wonderful records of no juvenile delinquency is furnished by Rev. Paul Chang, of the True Light Chinese Lutheran Church in New York's Chinatown. Reverend Mr. Chang, who also is principal of True

Light Christian Chinese School, has a church membership of more than 1000 in a community of some 45,000 Chinese-Americans.

Born in Canton, China, he graduated from Wah Kiu University in Hong Kong, has had Bible college and seminary training. A devoted leader of his flock, Paul Chang is not without humor.

"You wish to know why we have no delinquents in our midst," he said with that soft singsong of his native Cantonese that intrudes into his English. "Well, we Chinese are not as inscrutable as the Western world tries to make us out to be. I think the best way I can detail it for you is by way of examples." The minister then told the story of two brothers whose parents both worked.

"The boys were truants. They shirked school. When they were rounded up by the truant officers, a conference was held in my study. As I saw it, the parents were being delinquent in raising their children and I told them so, sternly. I told them their duty lodged with the children and that they must learn to live on what the father earned.

"The boys were enrolled in my school and for several days they gave us a very bad time of it. They stole pencils, they shouted rudely, they picked fights with their classmates and they ran through our building boisterously. But we were patient and we understood that they had brought street habits, not home habits, into our school.

"Soon, however, they were shamed by the reserve of their classmates who looked upon them as unfortunates rather than as enemies. Soon, too, the mother ceased work and the father resumed his parental authority. In a short while, perhaps a month after the father took over the reins as a father and the mother became the mother and housewife, there was a big change."

PASTOR Chang was more than sure, from his reading, that many juvenile delinquents come from homes where mothers work. This, to him, means a "broken home" in the sense that there is no balance of paternal authority and maternal loving-kindness.

"You see," he said, "in the Chinese home all the chores and affairs of the day—eating, dressing, bathing, prayer—are made tremendously important. When the family gathers for dinner, it is a joyous time not only given over to the business of food. It is a time for the teaching of good manners and for discussion of problems. It is also a time when the children show and evidence their very best behavior. The same holds true of church-going, or of

prayer at home, or of homework. The individual is made to feel part and parcel of the family. He is taught, most strictly, that any bad act of his reflects upon the entire family. He is also taught that any good act also reflects upon the entire family. Thus the family is a consolidated unit at mealtimes, at work, at prayer, in church and at school."

He gave another example. It seemed there was a boy who was addicted to throwing stones through windows. Pastor Chang called him in and admonished him. "I really felt it was a matter for the parents," he said, "but I hoped to save them from distress."

FINALLY, he had to phone the parents and tell them. Then he went with the boy to the home. There, the father said just one thing to the boy: "You have shamed me. When you threw the rocks and when you broke the windows, I was held up to ridicule, not you. It is I who am blamed, not you. It is I who must pay, not you. It is your brothers and your sisters and your mother who are shamed in our home and on the street."

"When your mother goes shopping, she is ashamed to look into the face of the shopkeeper whose window you have broken. When you throw the rock, we, in effect, are throwing it with you, because we have failed to impress you with the evil that you are visiting upon all of us. Take heed that you do not shame us any more."

The boy wept and bowed to his father. He then turned and bowed silently to his brothers, his sisters and to his mother. The father then rose, put his arm about the boy and said simply: "You are forgiven. You may rejoin the family and serve the pastor some refreshment."

"Always, but always," Mr. Chang stressed, "the child is taught that any act of his enmeshes the family."

This, said the pastor, is the fulcrum of the Chinese life. There is the story of the 14-year-old girl who secretly began to use cosmetics. She would apply them after she left home on her way to school. Before she got home she scoured off the lipstick and rouge. A neighbor reported this to the mother who, in turn, told the father about it.

The following morning, the father, who was employed as a clerk in a butcher shop, told his daughter that he was not reporting for work. "You have shamed me and I cannot go into the street or to my shop. I cannot face my friends. This day that I do not report for work will cost the family dearly, for I will not be paid. As a matter of fact, I will refuse to be paid. I will tell my employer that I could not go out on the street and he will understand the gravity of my position."

The girl cried bitterly and tried to

storm a bit. "We are in America," she said. "You are old-fashioned and you don't understand."

"That may be," the father said. "But I will still not go out until you stop shaming me, your mother and your brother." The girl gave in. There was no more trouble with her, the pastor said, and the father went to work the following day. When he received his weekly pay, he showed the daughter how much it had cost the entire family in terms of lost money.

Every Chinatown in the nation has a Chinese Benevolent Association. These unique groups, which developed out of the tongs, exercise a moral, social and economic influence on every Chinese-American family. For example, during the depression of the 1930s, not a single Chinese-American was listed on the home relief rolls. The associations went out and got jobs for the indigent in laundries, restaurants and shops. The associations also hold their own courts over men who desert their wives or are negligent in paying debts. The decrees are as valid as any constituted court and must be obeyed.

The penalty for disobedience? Ostracism from the Chinese-American communities. The Association in New York, for example, is conversant with almost every problem that may confront a family. Always a problem is approached from the view that the family unit must be kept intact. If the question is one of finances, the Association will do its utmost to help. Loans are almost interest-free and are debts of honor. The entire family is obligated, not only the wage-earner. If it is a question of a dispute between a brother and a brother, once again, both brothers are shamed into shaking hands and vowing brotherhood. If there is a dispute between husband and wife, the family as an entity is held up as the goal. And emotional repairs are made. Always the family is the hard core of the community.

The True Light Lutheran Church, on Sunday mornings, is jammed with worshipers sitting as families, or standing as families. In the Chinatowns across the nation, it is rare to see a solitary figure walking alone on a Sunday afternoon. Always, there are families crowding the narrow streets. Of an evening, it is unusual to see a Chinese-American child adrift and aimless. Always the drift is to the home where the utmost joy and fun and peace and sanctity may be found.

And in this may very well lodge the answer to juvenile delinquency. We can take a lesson from our fellow Americans, the Chinese, and turn the home into a place of peace, contentment, beauty and prayer. And fun, as well. The Chinese are a very, very ancient people and full of wisdom. **END**

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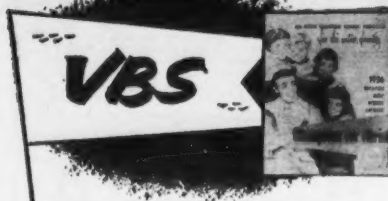
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The Peale Story

TO THE EDITORS:

I am so glad you published the article by Dr. Peale (Jan.). I feel that he is a very sincere Christian and the fact that such men as Oxnham are critical leads me to suspect that Oxnham and his type could not live up to the "tough gospel" preached by Dr. Peale.

(MRS.) INA P. MORRISON
Kokomo, Ind.

... The Peale controversy has many debaters in these parts, and I suppose that even in my fence-sitting I have been inclined to think his preaching over-simplifies the Christian life. I am much impressed with this first installment of his own story, and am wishing there could be some way devised to get reprints of the series into the hands of every ministerial student, all denominations, in all American colleges and seminaries. Regardless of how one stands on Peale, there are many basic ideas in this first article that can be used to help mightily in making sermons more understandable and more practical without lessening their gospel impact.

Waco, Texas

C. E. BRYANT

... I consider Dr. Peale's teachings to be of little eternal value. They deal only with this life. What of eternity? No mention is made of the plight of a sinner dying without knowing Christ as his personal Savior or the promise of a home in Heaven for all those who put their trust in Him.

Swansea, Mass. WESLEY M. GARDNER

... I have never read an article of Dr. Peale's which has not lifted my spirits or helped me in some way. I find myself asking, "Just what is wrong with a 'religion of assurance'?" Frankly, I feel his messages do carry with them a great deal of assurance, the kind we especially need, the assurance that the practical application of the teachings of Christ will inevitably bring peace, joy, and purpose in life, which can be gained in no other way. We have sung in our church for years the old familiar hymn, "Blessed Assurance, Jesus Is Mine," so that a religion of assurance is really nothing new.

(MRS.) ELIZABETH R. RUPP
Steelton, Pa.

Wine or Grape Juice?

TO THE EDITORS:

As to the radio program, "One Man's Family" (Back Talk, Jan.), old Cousin Consider is the very man Father Barbour

says he is; there are too many people in the world who only use the Scriptures to satisfy their own ends and to try to cover up their sins.

At the Cana marriage Christ made what He often spoke of as "the fruit of the vine." The fruit of the vine as it comes directly from the vine is pure and healthful, but after man works it over and makes it alcoholic, it becomes a sin to use. The wine Christ made tasted better because it was made by the perfect hand of Him who was perfect.

Eugene, Ore. (MRS.) ELIZABETH RICE

... In connection with the debate as to what kind of wine is meant in this and other Bible passages, we came upon a very enlightening article on this subject. It states that the translators have used the one English word *wine* to interpret ten different Hebrew words and five different Greek words of quite different meanings. The article then points out that the word translated *wine* in the story of the changing of water to wine is *oinos*, or "juice of the grape."

Arlington, Va. MRS. H. L. CUSTARD

Appreciates Pictures

TO THE EDITORS:

Many months ago you published for me an appeal for pictures of the adult Jesus. In May my left leg was amputated due to a poisoned foot. After nine agonizing weeks in the hospital I was brought home, where I found a number of parcels awaiting me from your kind readers. For months I was much too ill to say "Thank you." Now I am asking you to explain why I have not written before. Many folks have told me that God must have some work for me to do in life, so from my couch I am trying to work for Him by collecting pictures of Jesus and magazines and children's books with a religious background. Many thanks.

(MRS.) LILIAN CLARK
Lowerdale, Marple
Cheshire, England

Faith Cabin Library Grows

TO THE EDITORS:

We appreciate very much the article by Beatrice Plumb ("Writers Are the Richest People," Feb.) with the picture spread about this service for others and the part of the article devoted to this work. As Miss Plumb implied in her article, CHRISTIAN HERALD had a tremendous part in the success of this work in 1935 and again in 1938. Many readers who have been

sharing books will be delighted to learn that we now serve so many with so much in the name of the Lord. Since the article was prepared the total number of Faith Cabin Libraries has grown to 83.

Since we only seek "good used books," would you include a note asking that those desiring to share their good used books send them prepaid to Faith Cabin Library, Paine College, Augusta, Georgia.

Augusta, Ga. W. L. BUFFINGTON

Friends Across the Sea

TO THE EDITORS:

Could you find room to print the address of the Japan Correspondence Club? Its purpose is to further the cause of world peace and friendship through international correspondence.

Jerome, Ida.

DOROTHY HOMAN

● We could. Japan Correspondence Club, P. O. Box 7, Hirakata-City, Osaka, Japan.

Request for Books

TO THE EDITORS:

I read CHRISTIAN HERALD at the public library. I am disabled and any kind of books you can send me will be gratefully received. Thank you.

1110 S.W. Washington St.

Portland 5, Oreg.

JOE ROHDE

Deluge

TO THE EDITORS:

My request for used greeting cards to send to missionary workers at home and abroad was published in the February issue (Back Talk), and as a result the flood was not long in coming. As the picture [below] will show, packages have arrived in great quantities from every part of the nation and are continuing to arrive daily in ever increasing numbers.

Please request the vast family of CHRISTIAN HERALD readers to not send more cards for the present.

MRS. KENNETH PEASE

Yucaipa, Calif.

"Dry" December Issues

TO THE EDITORS:

You are so right, "There would have been instant and profound objections from readers, so the publishers apparently felt, if they had mixed liquor and religion," referring to *Life* magazine (News, Feb.). Could you and your fellow editors start a movement among church folk to appeal to editors of magazines to omit liquor ads at least from their annual December issues as a mark of good taste for the Christmas season? Maybe *Life's* example would prove to be a good starting point for such an appeal. I am sure it is highly distasteful to millions of readers to have to take the slap of liquor ads while reading otherwise worth-while popular magazines.

Roanoke, Va.

D. E. MCQUILKIN

Advertisement Objectionable

TO THE EDITORS:

I greatly enjoy the CHRISTIAN HERALD. However, I was shocked to see an advertisement for Christian Science in the December issue!

REV. SAMUEL M. ANDERSON

Long Beach, Calif.

● It was not an advertisement for Christian Science, but for Christian Science Monitor, which is in our opinion the cleanest and greatest newspaper in America, not a propaganda publication. The advertisement states specifically, "There will be no interpretation. Each reader may make his own application of Bible quotations dealing with today's great issues."

Covers Go to School

TO THE EDITORS:

I am a public school teacher and thought you might be interested in knowing that CHRISTIAN HERALD goes to school with me via the covers. There is seldom one that does not end up on the bulletin board. They are colorful, timely, and have interest appeal.

MRS. DUDLEY A. TABER

Midland, Mich.



When poor old Jonah learned to cry out, "Salvation is of the Lord" God just whispered a few words to the fish, and "it vomited Jonah upon the dry land."

And Israel is like that, scattered among the world nations, she can say with Jonah of old, "Out of the belly of hell cried I." Like the fish of old, the nations surely have the indigestible Jonah (Israel) churning about in their insides.

But soon the Divine whisper will come; and the nations will vomit their millions of Jonahs onto the beckoning shore of "Eretz Yisroel," the Land whose soil is beloved of every Jew. And then these Jonahs will go to every Ninevah on earth, and make known the saving grace of the Lord Jesus Christ! Then will be fulfilled the prophecy of Zech. 8:23:—

"Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you."

But, dear reader, the Lord surely needs you to help prepare these Jonahs for the final hour of testimony! Do you know a better way of hastening His coming?



Brethren:

My heart and my hand are with you in your God-given vision of Israel's future Gospel testimony and her present desperate need of Salvation. Here is \$..... and God bless you in your work of evangelizing Israel.

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City

Zone State.....

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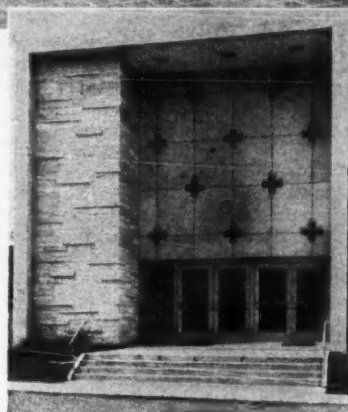
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Church

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City Zone State



PROTESTANT CHURCH

Administration and Equipment

published quarterly by
CHRISTIAN HERALD

APRIL 1956

a bonus section of church building information and ideas

mail box

"ORGAN DOCTOR"

The article "Organ Doctor" (Winter issue) contains a great deal of error. Mr. Bouma is holding not a reamer but a tuning cone. Metal rolls pictured are not "beards" but roll tuners; they control the pitch of the pipe. These roll tuners are not at the mouth of the pipe but at the end; the mouth is near the bottom. There is such a thing on a pipe as a beard; they are round wood or metal rods mounted in front of the mouth of a pipe. They are placed there by the voicer in the factory and are used to steady the speech of a pipe; they are never touched in tuning. The air intake holes of a pipe are never enlarged or "stopped down" to bring a pipe into pitch. These holes regulate the volume.

Rockford, Ill. CLARENCE W. HELSING

... I appreciate your bringing this matter to my attention. Mr. Helsing is right. However, I will state that the so-called beard he is referring to, is called a harmonic bridge. Seldom does a mechanic ever come across a bridge with a beard attached. As far as using a small cone to slightly brighten up a pipe, it is very much in order. But with a new installation, a reamer is used to accomplish regulation, not tuning of the pipes.

Paterson, N. J. D. FREDERICK BOUMA
American Institute of Organ Builders

... We need more reliable information on the king of instruments in these days of the encroachment of electronic substitutes. However, it is highly unfortunate that there were so many mistakes in so short a presentation. For your comfort, the recent article in *Colliers* on pipe organs, although it had much to commend it, also contained some horrible misinformation, such as the idea that an 8-foot pipe would sound Middle C.

Racine, Wis. REV. ROBERT K. GRIFFIN
Holy Innocents Episcopal Church

... As organist and organ architect I appreciate greatly your interest in the organ. Nevertheless I shudder to think what might happen to one of our country's 256,000 church organs if someone tried to tune any one of them by the method outlined. The middle picture on page 17 shows the process of tuning a wood flute pipe. The roll of metal is usually called a "tuner" and the "beard" which does affect the tone of a pipe is at its other end. The next picture down shows the adjusting of the air intake of the pipe, but this controls the loudness rather than the pitch of the pipe. This pipe, like most others, would be tuned at the top. The center picture on page 18 shows the "tuner" in the "tuning slot" being adjusted.

Boulder, Colo. NORMAN CLARK LANE

■ We erred in that we trustingly used the caption material furnished with the pictures. Never again! Be assured that in a future issue we shall make a valiant attempt to deal more adequately with this "king of instruments."

PASTORS IDENTIFIED

The Winter issue of PCA&E maintains the high standard that has been set. As

APRIL 1956

PROTESTANT CHURCH

Administration and Equipment

CO-OPERATING WITH THE CHURCH ARCHITECTURAL GUILD OF AMERICA

FORD STEWART

Publisher

C. HARRY ATKINSON

Church Building Consultant, Contributing Editor

JOHN R. SCOTFORD • WILLIAM S. HOCKMAN

Contributing Editors

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a matter of policy, I wonder if it would not be well to identify all pastors as well as architects. This is particularly important with new churches where the pastor has been a major guiding force in many of the features which make the church distinctive. Obviously, there has been a fine cooperation between the pastor and the architect.

The apparent inconsistency crops out in the Winter issue, where the pastor of the Lutheran Concordia Church is identified but not the pastor of the First Presbyterian Church of Vero Beach. Inasmuch as the Rev. Dr. Ralph C. McAfee is this pastor and is known throughout the Church as a distinguished leader, I think it unfortunate that no identification was made of him.

Philadelphia, Pa. S. TURNER RITENOUR
Director, Curriculum Promotion
The Westminster Press

■ An excellent point! From now on, pastors will be identified.

INDISPENSABLE

Thank you for your much appreciated magazine. It has been indispensable as a source of ideas for both architecture and materials. The present pastorate I am

serving purchased a new organ last summer, partially through the influence of your publication.

Buckley, Wash. REV. C. D. JONES
First Assembly of God

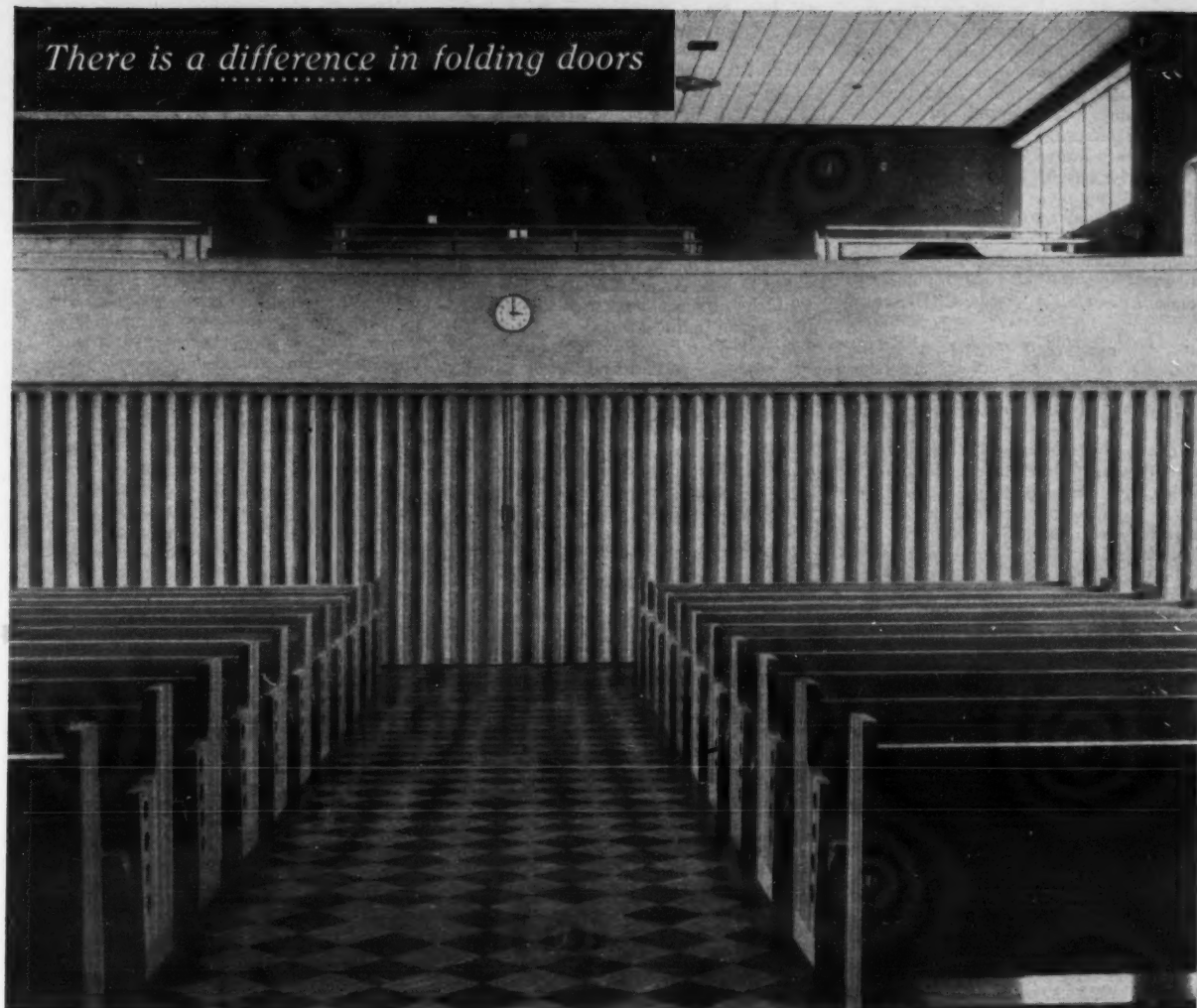
CHURCH NURSERIES

We have a new church building. I have recently been appointed nursery chairman. Since I so heartily disapprove of our present type of nursery, I would like some information concerning nurseries in general. Our present one is a room with small chairs, tables, books and toys. None of these things remotely suggest to the child that he is in a church.

The children are usually brought to the nursery by one of the parents. The parent hurries away, many times leaving the child in tears. We, the other nursery helpers and I, are supposed to divert the child's attention from the "escaping" parent to some object such as an animal cracker.

I have for several years taught an overloaded first grade in a local elementary school. Some of our worst reading problems come from day nurseries and I feel that the church nursery can do even more harm. The child is a creature of routine

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or consistency which is not found in the once-a-week church nursery.

I would like to see a nursery where the small child could be near his parents or at least near one parent. Young parents need training to live *with, and worship with*, their offspring as well as the small child needs training to worship *with* the parents. My husband and I have three children of our own. We have, in a few instances, turned away from visiting the church of our choice, in strange cities, because someone at the door insisted that we take our small one to a nursery.

Santa Rosa, Calif. MRS. C. E. STONE

MINISTER'S STUDY

In your Fall issue there was a splendid article, "Why a Minister Should Study at the Church." I agree whole-heartedly with the convictions expressed. I envy those ministers who have a study in the church. Much as I would wish for such an arrangement it is impossible where I am serving. The study will need to remain in the parsonage amid all the daily tensions and demands of family living. From my observations the majority of pastors must have the study in the home, especially among the smaller churches. Would you have

any help for a pastor of a small rural church? Can you give any advice to one who unfortunately is confined to the parsonage for study?

Clarno, Wisc. REV. IRVIN A. LEPIEN

■ We shall attempt in some future issue to offer suggestions for the pastor whose study is of necessity in his home.

... Please send me such information as you have available on the pastor's study. I would be interested in such considerations as size, location, furnishings, etc. It seems to me an article on this subject would be of great interest at some future date in your publication.

Suffolk, Va. REV. J. H. PENTECOST
West End Baptist Church

■ There is such a wide diversion of opinion as to the size, location, and furnishings of a study that we cannot give you a complete stock answer. Some ministers look upon their study as a place quite remote from the activities of the church where they do all their sermonizing, and look upon it more as a place of retreat and meditation than a workshop. Others look upon it as a place to do their dictation, to receive callers, and generally administer the work of the parish.

Naturally, the furnishings and the size of the office or study will vary greatly with the size of the church and the uses to which the study is put. In large churches, where there are a number of persons on the staff, we usually like to plan the office space so the public comes directly to the church office, and then, by a secondary passage, can be taken—at the discretion of the office staff—to the private offices of staffmembers. Under such an arrangement, there should be a reception room where persons waiting for interviews can be comfortably seated, and their problems can be, in a measure, sorted out by the office secretary so the visitor is assigned to the proper person. With such an arrangement, we usually put the pastor's study as far away from the public church office as we can within that part of the building assigned to administration. Our experience reveals that most ministers find it of great advantage to have all the staff offices together. This permits better administration and a sense of teamwork. The pastor can, in a carefully planned office suite, be given a great deal of privacy, and an opportunity for meditation, if he so desires.

We find that many ministers look upon their office as a place of conferences, and

information

service

As one of our free services, we will arrange for information to be sent to you in connection with any phase of church building, equipment, or services in which you may be interested. A handy check list is given below. Indicate the subjects on which you would like to have detailed information concerning products, specifications, prices, sources of supply, etc., and we will undertake to have selected and approved companies serving the field of your interest transmit to you the kind of data which is likely to be most helpful to you. Be sure to fill in your name and address on the form.

- | | | | |
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CHRISTIAN HERALD

such private interviews as they need to carry on. They prefer to do their more intimate studying at home. If you care to give some of the statistics on your church, we would be very glad, on the basis of these, to try to give you further detailed information, both as to the size and location, and the furnishings of an office.

ARCHITECTURAL GUILD

What does it mean when an architect is listed as a member of the Church Architectural Guild? Furthermore, who maintains such lists of architects? Specifically are there any such in the New Mexico area—particularly Santa Fe or Albuquerque? We have just raised \$65,000 in pledges toward a new building program. We want to proceed immediately in the direction of plans for a new building. However, the choosing of an architect is giving us considerable difficulty.

REV. GEORGE W. YOST
Evangelical United Brethren Church
Espanola, N. Mex.

■ To qualify for membership in the Church Architectural Guild, an architect must submit plans and photographs of churches he has brought to completion. His work must be approved by an executive board. Most Guild architects devote a major share of their time to churches. The Guild's Washington, D. C. office, 1734 K St., N.W., can supply you with a complete membership list.

"BARNs"

Allow me to congratulate Mrs. L. M. McAlpin on her letter under "Barns: Con" (Winter issue). I agree with her.

MRS. NORMA W. DAVIS
Bremo Bluff, Va.

PCA&E "KIT"

I want to thank you for the Church Building Information Kit. It will be of great use to me and members of our building committee.

REV. CHARLES S. SPIVEY, JR.
Pittsburgh, Pa. Bethel A.M.E. Church

About the Cover

THE Singing Tower of new Asbury-First Methodist Church, Rochester, N. Y. rises 150 feet above sanctuary-floor level and houses a set of 61 carillonic bells, played from the organ manual. Tower is crowned with a 10-foot stainless steel cross. Tower and sanctuary are first two units of the ultimate church plant. The handsome edifice was designed in American Gothic by architect A. Hensel Fink, Philadelphia. It is constructed of Indiana limestone, delicately textured and colored. Sanctuary is cruciform in shape and seats 1,001. The tower also houses a radio and television room. The cornerstone came from King Solomon's quarries in Jerusalem. (See picture of entire exterior, page 37★.)

What do they look for in a new organ?

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By NINA HOWELL STARR

I'm a Candidate for a Building Committee

While she's waiting her big chance, those of you who are already having yours can profit from the observations of this non-professional, architectural armchair strategist

REGULARLY and studiously I cast a wistful eye at the busy excited members of church building committees. They are making decisions and choices which will determine this generation's contribution to our country's heritage of church architecture. How I would like to be working, elbow to elbow, with such a group—but alas, not quite every congregation is building a new church. Mine is one that isn't.

The mistakes built into a new church I attended in the South led me to concentrate my long interest in architectural development on church architecture. I wanted to be sure that if I should ever serve on a building committee for a church, I could serve well.

The church was built in haste during World War II. I saw cloth awnings installed over the "French Gothic" windows of that church to shade the congregation from the beating Southern sun; I saw an enormous electric fan set up in the sanctuary; a makeshift curtain installed to screen the too-conspicuously placed organist—all this within the first year, and because of failure in planning.

If I had anything to do with planning a church, I would tell them first of all, *don't hurry!* That I have learned!

I would hope that the committee would unhurriedly proceed from the

selection of the architect and site, to a long collaboration with the chosen architect. During this time it would determine its needs and purposes, and how best to integrate their fulfillment in the church it builds, as well as how to integrate the church itself with the site chosen. The time given to the design and construction of a new church, however long, will shrink to a moment in comparison to the length of time the church itself will stand. Whatever is achieved—good, bad, or indifferent—you will be committed to it. Successions of ministers will speak of the church's beauty, generations of people will be affected by it, and their faith will be strengthened or weakened by it. But if you subject your church to a series of architectural blunders, such as to allow false decorative strap hinges to be placed on entrance doors—and placed so that they do not even coincide with the actual hinges—people will note that honesty meant little to the builders.

THIS reflection crossed my mind every time I saw the false hinges on the doors of All Saints.

But to get back to you. A building committee is responsible to and dependent upon the whole congregation. Discussion groups open to all members will not only help you formulate your

own thinking, but also may lead to the discovery of valuable unknown committee material. Also, the broader the base of your discussions, the stronger will be the feeling of responsibility and understanding of the whole congregation, and the greater will be their financial and spiritual support. Ask for their prayers, in the congregation and individually, for God's guidance of your work as it progresses.

In the Preface to "The Book of Common Prayer" of the Episcopal Church, as revised for the newly independent Church of the United States in 1789, you will find a concluding sentence that should inspire your own aims and hopes. This sentence reads: "And now, this important work being brought to a conclusion, it is hoped that the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; *without prejudice or prepossessions*; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind *in the clearest, plainest, most affecting and majestic manner*, for the sake of Jesus Christ, our blessed Lord and Savior." (Italics mine.)

(Continued on page 39★)

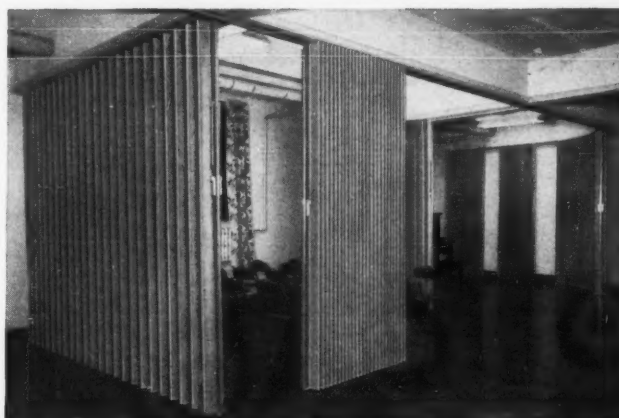
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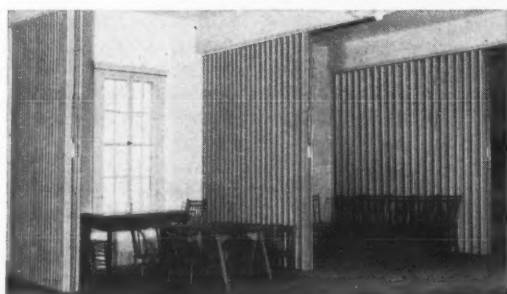
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A Home for the Minister

A WISE investment for any congregation is housing for its minister that is somewhat more than merely adequate. Not luxurious, but not substandard either. The rectory or parsonage or manse should be a substantial residence in which church members will feel "at home" and neither envy their pastor nor feel sorry for him.

It should contain sufficient space so that its triple functions may be performed without crowding or awkwardness. Those triple functions are family living, ministry, study. If a study is provided at the church, the home study may be comparatively modest.

A most important consideration is a trouble-free house. Antique plumbing or heating that breaks down at regular intervals has harassed many a minister and interfered with his work. The par-

sonage should be new or at least modern—to keep breakdowns to a minimum and permit the minister to devote all his time to his pastoral duties.

If the furnishings are provided by the church, they should be in good taste, of good quality, but should be completely unobtrusive; that is, they should not call attention to themselves. When a sorely perplexed parishioner arrives at the pastor's study for advice and comfort, his woes should not be added to by bizarre or too modernistic furniture and accessories.

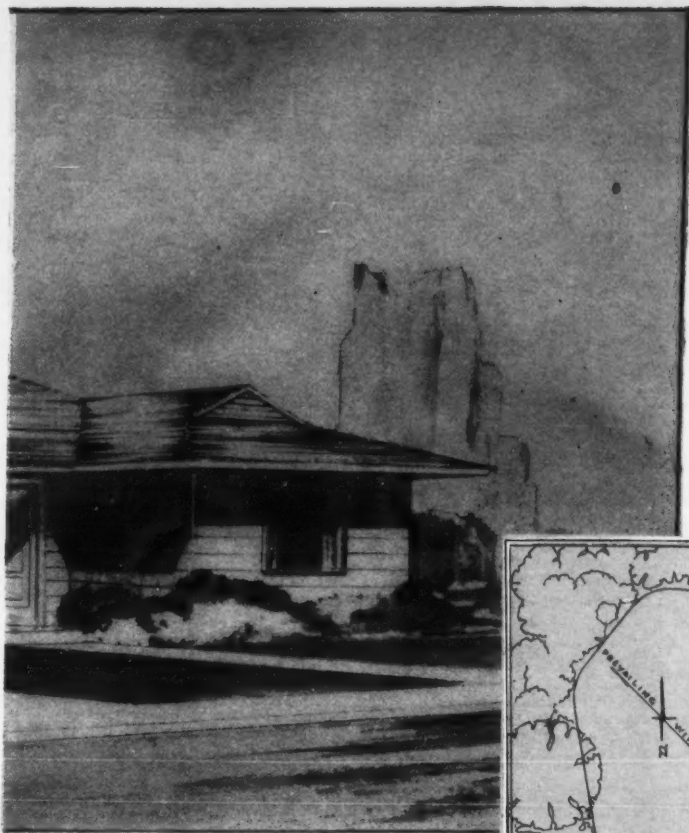
Then there are such factors as proper traffic flow, sufficient exits and entrances. Also, the exterior should be dignified and, if adjacent to the church, should be harmonious in style.

All these considerations and more were apparently taken into account in the design of a new rectory for St.

John's Episcopal Church in Lodi, Calif. Architect is J. Upton Clowdsley of Clowdsley and Whipple, Stockton, Calif. The rector, Rev. John T. Raymond, took an active hand in the initial planning.

WHAT we felt we needed," declares Mr. Raymond, "was a rectory far enough away from the church so that it would not become just another parish house. It should be large enough for a family with two or three children. And so there are three bedrooms and two full baths, plus a study which can be converted into a guest room. All these are in one wing.

"About the kitchen: the average woman in moderate circumstances spends a large share of her time in or near it. Thus the logical place for the kitchen is a location where she can



Handsome, spacious, modern, this rectory fulfills its triple function of providing a home, an office and a quiet retreat for the clergyman

Quite roomy to begin with, the long, low lines of the rectory give it an air of even greater spaciousness. Note how skillfully the traffic flow has been worked out. The family need never intrude on visiting parishioners, but are immediately available if needed. The house was carefully oriented on its plot; even the direction of prevailing winds was well considered.

By

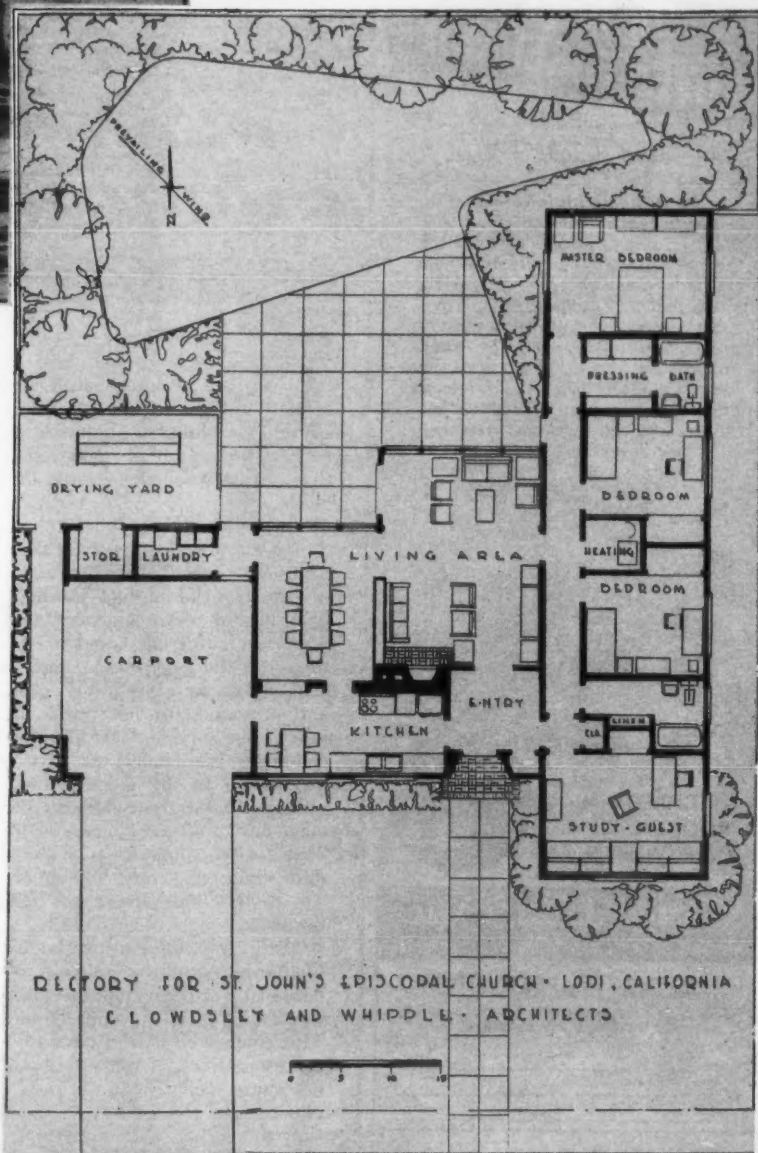
HARRY G. SANDSTROM

command a view of the front walk and drive and be near to the telephone and close enough to the study so that the reminder of her presence would be felt while the rector is counseling. Dealing as we do with people's emotional and spiritual problems and sometimes with people in upset and emotional states, the idea of a third person nearby, particularly a woman, is an important factor.

"So we put the kitchen and study in the front of the house with an entrance hall in between. From the study to the master bedroom there is another hall off which are two bedrooms, two baths and the furnace room."

The living room and dining room face a patio, and that side of the house is glass. Because of the comparatively mild climate, a carport was

(Continued on page 34★)



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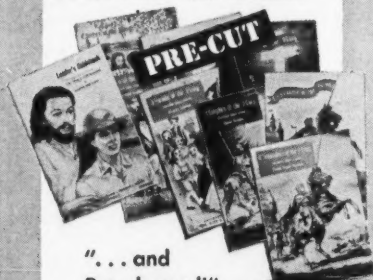
JOHN 12:21

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An automatic dishwasher saves hours of drudgery, especially after big banquets.

PLAN THE CHURCH KITCHEN FOR EFFICIENCY

THE church kitchen and dining room are accepted as fundamental facilities in church planning by churches wishing to capitalize on the natural promotion of good fellowship that results whenever people dine together.

This means that the kitchen and dining room are being given their proportionate space allotment and share of the financial budget in the initial planning of most church buildings. Along with this has come the realization that the preparation and service of meals in church requires equipment and arrangements not unlike that of other large food services. The modern residence is planned to save steps; production in the modern factory is arranged in straight lines to increase efficiency and avoid confusion; the church kitchen may be planned to produce food efficiently, effectively and use to the best advantage the labor necessary.

Early appointment of the Kitchen Planning Committee will help to eliminate many of the common errors which often "happen" to church kitchens. This committee should be made up of representatives of all groups who will use these facilities. If the men of the church use the kitchen occasionally, they should be represented, too. Young

people's groups should certainly be included. Representation from all the church organizations will make a large committee which may be somewhat cumbersome in its functioning, but it is desirable so that many will understand the objectives of the committee. Mistakes as well as criticisms are minimized by a well-informed committee.

The K.P. committee will need to develop a background for making decisions as they proceed with their plans. The committee members would benefit from visiting other church and community kitchens and from talking with home economists, public health authorities and the staffs of institutional management departments at the state colleges. Several state extension services have recently published bulletins pertaining to community kitchen planning. These bulletins are available (often at no cost) upon request from the state extension services.

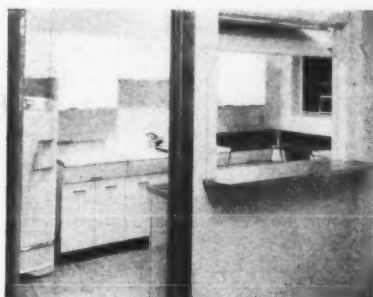
"Kitchen specialists" of the various manufacturers in the field are also available, for the complete plan or for consultation or other advice.

A visit to see the food services on the campus of a state college or university is usually more helpful than having the specialist come out to talk to the committee. During the years that I have been on the Institutional Management

CHRISTIAN HERALD

Here is practical help from
an expert home economist for
K.P.'s (Kitchen Planners)

By MERNA M. ZEIGLER

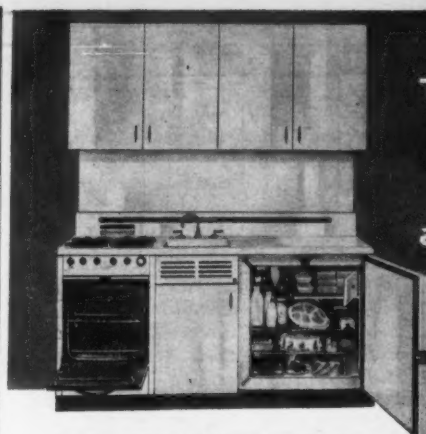


Kitchen should be sized to your church

staff at Kansas State College, I have often taken church committees on tours of the campus food services to see many kinds and sizes of equipment in actual use. Often we stop to discuss pans, stockpots, materials, construction details, sinks, ovens, movable carts, coffee-making equipment—many problems that neither they nor I would have thought of if we had not been walking around an institutional-size kitchen. If their time permits, we also visit several of the church kitchens in town. The ladies usually get so many ideas that I have difficulty in keeping them moving to the next visiting place.

AFTER the preliminary investigations have been completed, the committee is ready to plan its own kitchen. The trips made by the committee are two-fold beneficial; information has been gathered, and the committee is welded together in their thinking so that the church kitchen project has become an "our kitchen" project. That feeling of oneness is as important as the gathering of data. Now they are ready to make decisions about the size and shape of rooms, work areas, doorways, aisles and other physical layout problems. They may begin to analyze their own needs by taking into account:

1. The number of people to be



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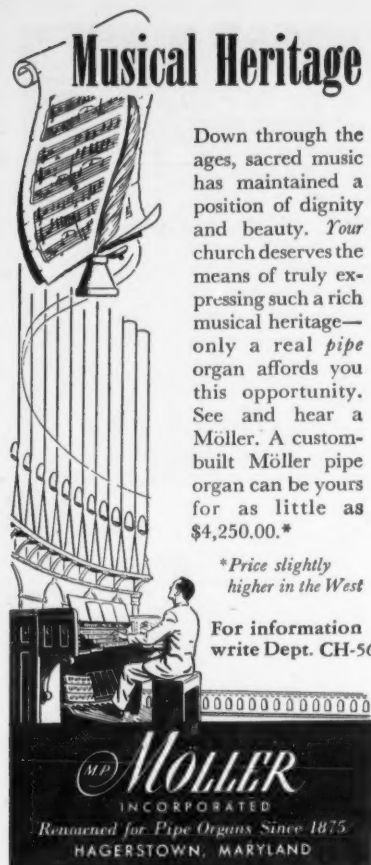


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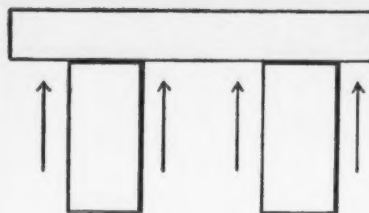


Fig. 1. Rolling work tables are moved to serving counter and used for four serving lines. Movement of plates while being filled is indicated by arrows. Filled plates are then picked up from the other side of serving counter.

served at one time is the factor which controls the space allotment of the food service area. The size of the dining room and serving unit may be determined by allowing an average of 12 square feet per person seated. This figure may vary two or three square feet over or under, depending upon aisles, table sizes, columns, windows and doors.

2. The kitchen area for cooking, preparation and dishwashing should be about one-third the size of the dining room.

3. The type of service may be either waitress or cafeteria style. A wise committee will plan so that the service may be varied to fit the occasion.

4. The menu and the number of people to be served determine equipment needed, size, and amount. Unless the K.P. committee members know the menu pattern, they may be talked into buying equipment that does not suit their needs.

5. Will all menu items be prepared in the church kitchen for all meals or will some be purchased ready to eat or brought from home? This will affect the amount and size of the equipment as well as arrangements.

6. The use of mechanical equipment

simplifies and expedites food preparation. Whether labor is donated or hired, it should be used to the best advantage. More church women will donate labor if they know they will not be physically exhausted after a day or evening at the church.

7. Who will be eligible to use the church kitchen? Will it be used only for church functions or will it be used also to serve outside groups? What rules and regulations will be formulated concerning the use of the kitchen? These and other such questions will require answers.

8. Equipment may be purchased for using gas, steam or electricity. Flexibility may be gained by using all three. However, local rates and initial expense of purchase and installation are

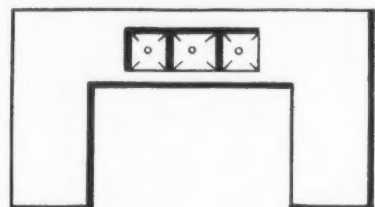


Fig. 2. Dishwashing machine or three-tub sink to soak, wash, and sterilize dishes and utensils. Movement should be counter-clockwise, or right to left.

some of the deciding factors in the selection.

9. Effective lighting, sound control and proper ventilation increase the efficiency and comfort of the workers and the diners.

CHURCH kitchens need to be divided into units or work areas for each phase of food preparation. The most important units are receiving, storage of food, preparation, cooking, baking, salad making, coffee making, serving,

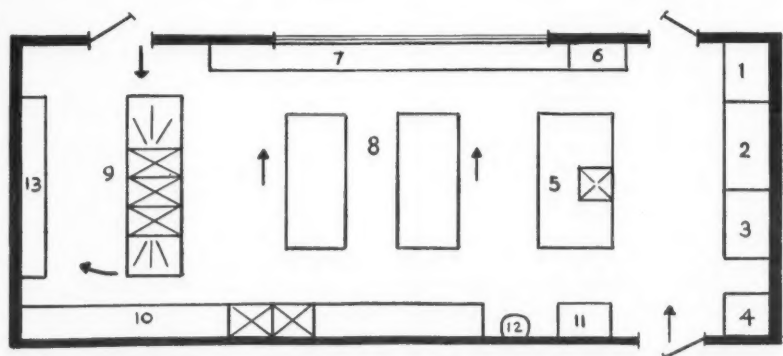


Fig. 3. A small church kitchen that effectively divides work areas and avoids confusion. 1—Refrigerator, 2 and 5—Work tables, 3 and 11—Ranges, 4—Hot water heater, 6—Coffee urn, 7—Serving counter with pass-through to dining room, 8—Work tables on rollers, 9—Dishwashing unit, 10—Work counters with cupboards above and below, 12—Hand sink, 13—Cupboard. Sinks for vegetable preparation and pot-and-pan washing can be included in work tables.

CHRISTIAN HERALD

dishwashing, washing pots and pans, storage of dishes, linens, equipment, cleaning supplies, flower baskets and vases. In comparatively small kitchens, the units are not as clearly divided as in large ones; the cooking of meats, vegetables, hot breads and pies would be done in the same area in a small kitchen, but the units in the larger food services become very specialized in their functioning. The units should be located so that several distinct routes are evident.

The food preparation proceeds from the time the food is received, through the preparation stages, to service, consumption, and disposal of waste.

The dishes move from storage to service, to dining room, to washing area and back to storage.

Pots and pans travel from storage to preparation areas, to service, to the pot-and-pan-washing unit and back to storage.

Each work unit should be furnished with the necessary equipment for performing the jobs assigned to that unit.

Receiving of supplies: a work table, or set of shelves (especially if prepared food is brought by church members) at the delivery entrance.

Storage of food: refrigerator, cupboards, shelves, sometimes a pantry which may be locked. In small kitchens, the refrigerator should be placed near the dining room, so that cream, butter, and salads may be removed by the servers without crossing the kitchen. Food for church meals is usually purchased for each occasion and so food storage space can be limited.

Preparation of foods: minimum equipment—sinks, work tables, small cutting equipment. Other equipment such as chopper, slicer and peeler will be needed for more extensive service. Refrigeration is essential in some phases of preparation to assure "safe food."

Cooking, baking, salad making: ranges, ovens, work tables and sink. Steam equipment minimizes the amount of top-of-the-range cooking and alters the number of ovens. Church kitchens should be equipped with a heavy duty mixer if large quantities of mashed potatoes are served. Many groups have discovered that the purchase of a mixer makes it possible to prepare many foods previously considered impossible.

Serving of food: a hot counter is convenient but not essential if its purchase means the sacrifice of other equipment. Since the serving time is short, the food may be taken directly from the ovens and ranges and placed on a table which is pushed to the serving counter, making it possible to use both sides as a serving line: (Fig.1) Four serving lines are easily set up by using two tables this way. The counters

and tables should be the same height so the plates may be placed on the counter without spilling or clatter. A serving area between the kitchen and dining room eliminates much confusion during table-setting time and serving and cleanup period following the meal. Such an arrangement focuses the serving area in one place, keeps the waiters and waitresses out of the preparation area and acts as a buffer to keep kitchen noises out of the dining room during the program.

Dishwashing, pot-and-pan washing: two separate units if at all possible. If space and money are limited, the same sinks may be used for vegetable prep-

aration and for pot-and-pan washing because these two operations are done at different times. A two-tub sink is a necessity for both units, a three-tub sink most desirable to effectively soak, wash, rinse and sterilize dishes and utensils. Most people are right handed, and so these units should be arranged for right-handed efficiency, that is, counter-clockwise or right to left. (Fig. 2)

The toweling of glasses, silver, dishes, pots and pans is taboo if the best sanitary practices are followed. Hot water, good detergents and drying agents will insure clean, spotless service. (Continued on page 30★)



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DR. GATES was one of the great fund-raisers of his time and indeed of all time. I agree, in the main, with his rules for successful canvassing. All were excellent for their day, but some do not apply today. For Dr. Gates was a full-time agent who was obliged to solicit men he did not know and who did not know him—hence the concern over his own importance and dignity and calling card with which to impress his "victim."

But, while Dr. Gates was achieving his great success in personal solicitation 60 years ago, two young YMCA secretaries, Lyman L. Pierce and Charles S. Ward, were creating the modern fund-raising techniques by which volunteer solicitors do the great bulk of soliciting the five and one half billions of dollars raised each year today. Now, the solicitation is done by neighbor of neighbor, by businessman of business associate or competitor. Today if the solicitor has to use a card to make himself known to his "victim," he is not going to get a very large gift.

Otherwise, Dr. Gates' rules are good and sound for today, in my opinion.

—Arnaud C. Marts, Past President

AMERICAN ASSOCIATION OF FUND-RAISING COUNSEL, INC.

"WORK AT A HOT PACE"

THE FOLLOWING memorandum was written by Mr. Frederick Gates on May 26, 1890. As secretary of the American Baptist Education Society, Mr. Gates was one of the most important figures in the early history of the University of Chicago. With William Rainey Harper and Thomas W. Goodspeed he was instrumental in calling the attention of Mr. Rockefeller to the opportunity for a great university in Chicago. He and Dr. Goodspeed managed the canvass for \$400,000 which matched Mr. Rockefeller's initial offer of \$600,000. Later, Mr. Gates became Mr. Rockefeller's charitable agent.

Soon after Dr. Goodspeed and Mr. Gates completed the canvass for \$400,000 a friend of Mr. Gates, having a somewhat similar canvass to make in a distant city, invited suggestions as to methods of canvass or rules of procedure which the experiences of Dr. Goodspeed and Mr. Gates had found useful.

Here are Mr. Gates' rules.

1. **Dress well.** Put on your best clothes and let them be costly. Let your linen be immaculate. See that your boots are polished, and also that your

hands are clean and your hair well brushed, not only in the morning, but kept so throughout the rough and tumble of the day. This is no trifling thing. People size up one's importance and dignity very largely by his personal appearance, and the size of their gifts, if not indeed any gift at all, will depend not a little on their estimation of the importance and dignity of the canvassers. People are judged by these apparent trifles of personal appearance far more than is often supposed.

2. **Provide yourself with an elegant personal card** and put on that card nothing whatever but just your name. Cut off all your titles and do not let the card indicate even your business. For you must keep your work so advertised through the daily press, through news items communicated from time to time, that every man in town will know you and your business so soon as he sees your card.



3. **On entering, go straight to your subject without palaver.** Ask if a few minutes can be spared for you and do not press your work without consent but do not allow the impression of the first sixty seconds to be that you are in for a long talk. On the contrary, in various indirect ways awaken the hap-



py anticipation that your stay will be brief without being abrupt. This you can do by going straight to the point at once. If you find your man busy and preoccupied, do not press the matter, but with the utmost cheer and good nature say that you will call again at a more convenient time. With care you can do this so tactfully that he will perceive that you really understand his preoccupation, sympathize with it and do really respect it.

4. *Keep absolutely and serenely good humored.* Mark, I say good humored, not gay. Enter the room in genial and radiant good nature and allow no lapse from this for an instant under any provocation. At times and perhaps when you least expect it, you will have justification for irritation, but under no circumstances betray the least suspicion of irritation. Be armored habitually against it.

5. I said in my fourth point that you must keep good natured. I now wish to say that you must also *keep your victim, if I may so call him, also good natured and this throughout.* Constantly endeavor to make the interview continuously pleasant for him. If you find him embarrassed at any point, relieve that embarrassment. For illustration: He may be embarrassed by the smallness of the amount which he can give. The best class of men often are. Reassure him on this if you find he needs it and on any other point of embarrassment.

6. *If you find him big with gift,* do not rush him too eagerly to the birth. Let him take his time with genial encouragement. Make him feel that he is making the gift, not that it is being taken from him with violence.

7. *Appeal only to the noblest motives.* His own mind will suggest to him all the more selfish ones, but he



will not wish you to suppose that he has thought of these. He will wish you to believe, he will wish himself to believe, that he is giving only from the highest motives.

8. I have hinted in another connection that you should *keep your enterprise well exploited to the public through the daily press.* Never let a week pass without some public notice of your work. This will be your most

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distasteful duty, but it will become less so after you know the ropes. Your name should always appear in connection with your work. You must stand before the public as a public man and the distinct representative of your cause. You will find this to be of the highest importance in your private daily canvass. I do not mean that you need to secure any newspaper praise whatever, but you must secure such a place in the public eye that private businessmen will feel honored by having you call upon them and be well informed regarding your cause and regarding you as its exponent when their eyes meet your visiting card.

9. *It is of the highest importance that you have a companion in your canvass*, in all respects on a par with yourself. You and your companion should study team work, so that you do not collide. Know which is to take the ball and which is to lead in the principal play. Your victim will, himself, unconsciously and instinctively decide with which of the two he prefers to talk. Let him make his choice. Two is a majority over the one whom you are seeking to gain. Two is five times as good as one from every point of view. There is wisdom underlying Christ's sending forth His disciples not singly, but in pairs.

10. *Let the victim talk freely*, especially in the earlier part of the interview. While he is thus revealing himself, he is giving you the opportunity to study him and all his peculiarities. By the time he is through you will be prepared, if you are alert, with your plan of successful attack. Never argue with a man; never contradict him. Search out the true points in his views or excuses and cordially acknowledge them; seek in the main to agree with him, and where necessary to combat him, do so only by way of slight modification of his views. Never oppose anything which he says that you are not absolutely bound to oppose by the very essential nature of your mission. In all else yield. If your man is talkative, let him talk, talk, talk; listen with the deepest interest to every syllable.

11. *If he is taciturn*, do not try to make him talk but keep your own mill going, while you watch his face. Never permit any embarrassing silences.

12. *Withdraw with cordiality when beaten*. This is to say, when you fail to get your subscription at the time, which will be four times out of five, from our experience, withdraw. He will watch closely in what temper you withdraw, but make him feel that the interview has been a distinctly pleasurable one to you. Even if he declines to give, make him, if possible, a friend of the cause for all time.

13. *But though he declined, do not regard or let him regard the matter as closed*. You will be near him again in a few days and things may then look different to him. Anyhow you have enjoyed the call and would like to call again.

Dr. Goodspeed and myself finally secured some \$20,000 in Chicago from men who had declined to give so often and so positively that we had ceased to have the slightest hope of securing a dollar from the whole bunch. It is a good plan never to allow a man to give a final "no" or to commit himself in words definitely and finally against your cause. If you see it coming, if it is evident that he is making no progress, or is progressing backward, excuse yourself before the fatal word has come out and withdraw so as to give you an excuse for coming again.

14. *From the beginning, watch for signs of weariness or impatience*. Cultivate the instinct of knowing you have done all you can do for that time, and at that point cut off the interview and go.

15. *Aim so to conduct a canvass as to raise up a permanent constituency for the cause*. Try to make every man you canvass a friend of yourself and of the cause, whether he gives or not. Aim to make your visit so pleasurable, if possible, that your victim will be distinctly glad to have such pleasing gentlemen call upon him again.

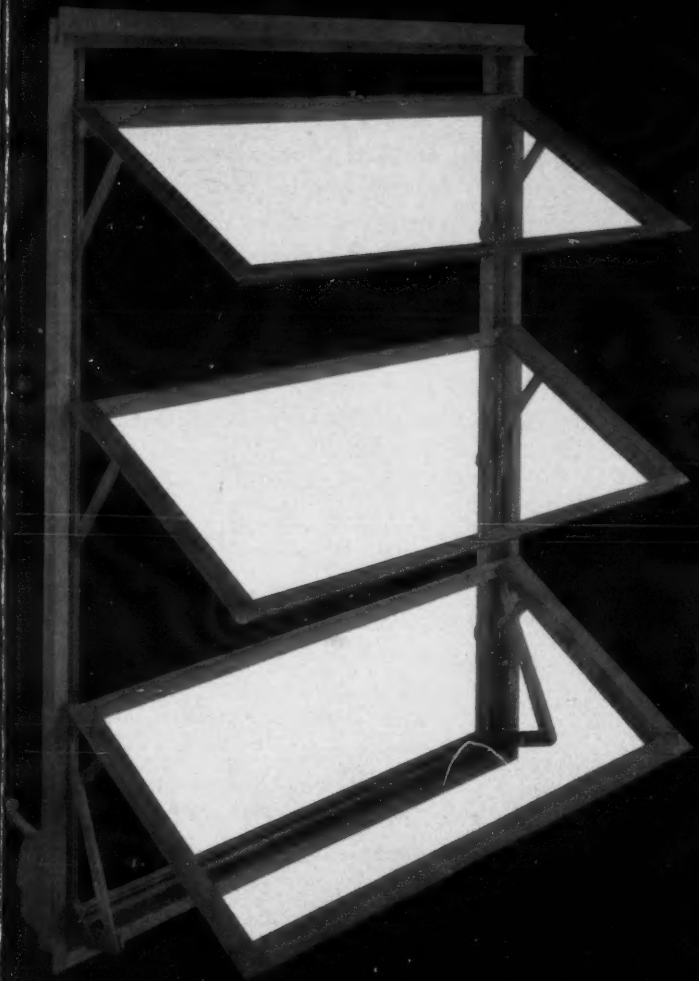
16. *Never tell a man how much you think he ought to give*. Do not do it even if he asks you, as occasionally a man will. Instead of answering his question, you can say to him that you will be glad to tell him what others are giving, if he desires to know, but that you cannot presume to name any figure for himself. Indeed, you assure him, you do not presume to know that he should give anything, least of all, how much.

17. *Accordingly, seldom try to get the last cent possible*. Never exhibit the least disappointment in the smallness of a man's figure and express yourself with the greatest cordiality and gratitude even if you are secretly disappointed in the smallness of the gift. I need not say, never permit your victim to suspect it even if you are disappointed.

18. *Before entering on your canvass, meditate long on the downright merits of the question and do not ask a man for a dollar until you are in the depths of your soul satisfied that, viewed from the highest motives, your cause fully justifies all the gifts and the sacrifices you ask*. Allow nothing to induce you to undertake a canvass that does not possess you through and through.

19. *Work continuously, rapidly and at a hot pace*. If your work flags, you

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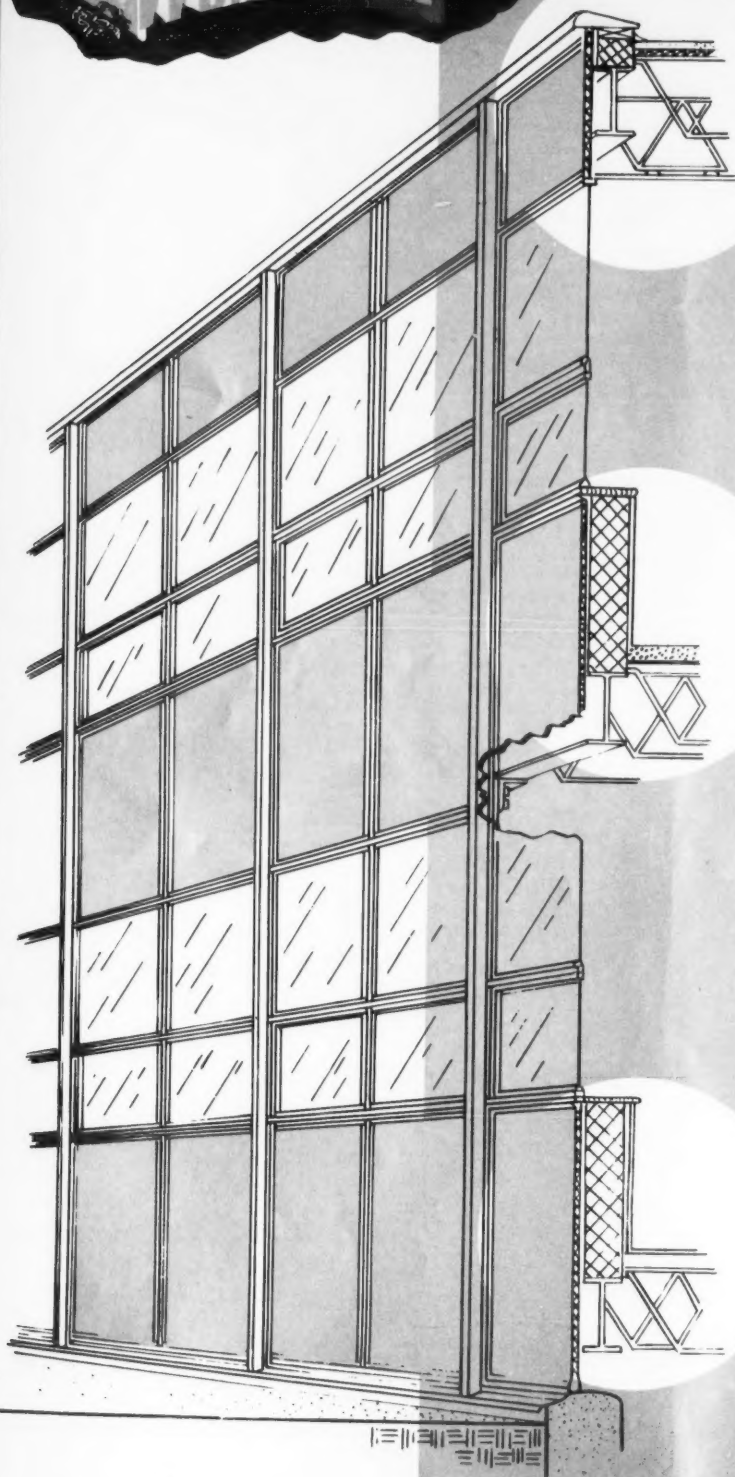
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APRIL



are gone. Never allow in yourself the smallest relaxation of the nervous tension, and if not in yourself, so also not in your friends or the public, until your work is done. Canvass every day and all day, going rapidly from man to man, rain or shine. Read nothing, write of nothing, think of nothing, so long as your canvass continues, but the canvass. Speak publicly on that subject only, bringing every ounce of vital energy, every moment of waking time, into the service of the canvass. Regard every suggestion involving interruption, delay or postponement as treason. Whatever success we achieve or others have achieved under similar circumstances, has been due mainly to the energy with which the subscription once undertaken has been continued.

This rapidity of movement keeps one's self in motion to do his best work. It brings the success, small though it may be, that tends in the aggregate to keep up courage. It keeps your work before your friends and the public. It tends to give it a gradually increased momentum. It gives you something of advance to report each day or each week. Gradually the work gathers volume, force, breadth, momentum until at last it becomes irresistible and rushes on to a successful culmination. This insistent and persistent energy is the easiest road, as well as the shortest and leads straight to the goal.

Finally, if one adopts these rules and others like them, which will suggest themselves, one will be likely to find, as we found in our Chicago canvass and indeed as I learned in the canvass in behalf of the Pillsbury Academy in Minnesota, before I entered on the work in Chicago, namely, the great majority of men—99 out of every 100—are in fact pleased and secretly complimented to be courteously and respectfully invited to contribute to a great cause by the men having that cause in charge.

In Chicago Dr. Goodspeed and I invited many, many hundreds of men, the larger number of these several times over, before our canvass was concluded. I scarcely can recall in the whole experience two instances in which we were not courteously and graciously received. THE END

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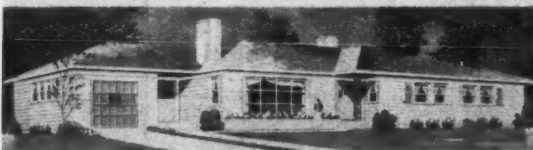
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Be Seated, PLEASED

By HARRY G. SANDSTROM

REMEMBER that often-repro-duced painting of a Pilgrim family on their way to church? It's winter and they are walking through the snow. Father is carrying a musket to deal with any unfriendly Indians they might encounter—and this was not infrequent.

After these hardships and perils our forefathers arrived at the tiny, log-cabin "church" (also the meeting house, town hall, social center), entered into its bare, unheated interior and sat through services—which included a two-hour-or-so sermon—on a hard wooden bench without a back.

During the sermon, a church official armed with a long bone-headed pole would wander around and prod awake anyone who had fallen asleep. But regardless of the soporific qualities of the sermon, it could only have been the unrelenting, six-day, sun-up to sun-down toiling of these hardy pioneers

which would induce slumber—in a frigid church, seated on a hard bench.

Reflect on this next time you sink into your comfortable pew at your comfortable church, and give thanks to Him whose house it is—and to progress and modern thinking which not only allows but encourages your comfort during the services. Quite a transformation from that harsh, backless bench to the body-contoured pews and upholstered chairs of today.

The aim now is to eliminate all possible distractions so that you may profit to the utmost from your attendance at divine services. Today's religious leaders believe that he who is most comfortable is most spiritually receptive. Whereas, back in Colonial days, hair-shirt thinking held that comfort was unseemly in God's house; the less comfort the greater the spiritual impact. Scourge the body and feed the soul!

Before the Pilgrim days, in Europe,

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK



Choir stall, late 15th-Century German. Note elaborate hand carving and the misericord—a bracket on under side of seat, used as a rest when standing.

The history of church seating
is the story of ever greater
attentiveness by pewsitters
via more and more comfort

Cross section of a body-contoured
pew. Back is pitched for comfort.



OSSIT

there were no seats at all for the faithful. They either stood or knelt on a bare stone floor, although stools or crude folding seats were brought to church for the aged and infirm. Later, stone benches were provided for them. Later still, medieval luxury was introduced in the form of straw or boughs which were spread on the floor for worshippers to sit on.

Although the common folks first stood on their feet and then sat on boughs, seats were early provided for the nobility. They sat with the singers in the chancel stalls where also sat the clergy.

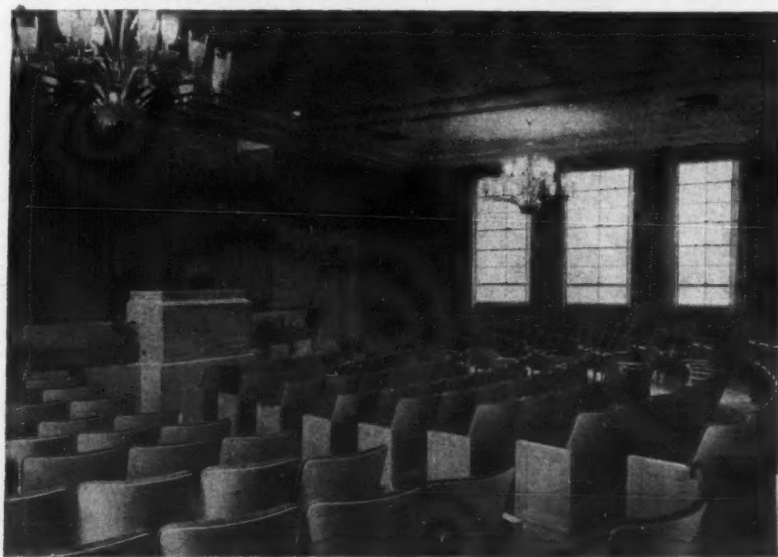
But soon the lords demanded their own stalls and thus were created the very first pews—which were also the most elaborate. This was in Norman times. In addition to a predilection for over-decoration, these noblemen also had a passion for privacy in their family pews—probably to hide themselves

from the close watch of deacons who saw that everybody knelt or bowed or stood, at the designated times.

SOON these private pews had degenerated into lush hideaways, with doors, canopies, draperies, couches and fireplaces. This had reached the intolerable stage by the early 17th century. In 1622, a Bishop Corbett of Norwich exploded: "Sitting pews are now become tabernacles with rings and curtains to them. There wants nothing but beds to hear the Word of God; we have casements, locks and keys and cushions. I will not guess at what is done within these pews . . . But this I dare say: they are there to hide some vice or proclaim one; to hide disorder or to proclaim pride."

Demand for pew reform grew, sponsored by the *London Spectator* and other journals. The crusade was successful. Boasted the *Spectator*: "As a

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Upholstered opera chairs with pew ends are used in First Church, Christ Scientist, Redlands, Calif. The chairs are readily adapted to curved rows.



I spoke before I realized . . .

**"what about
our teen-agers?"**

They looked at me, puzzled. We'd been discussing a budget . . .

So I described that Sunday a month ago. "I was visiting my old home town. I climbed the church steps as the quarter-hour struck. A group of youngsters lingered, listening . . . I passed by just in time to hear one say, 'I'm so glad our church has bells!'"

We spoke no more of "is-it-practical." We talked of boys and girls, and their needs. The need to believe, to belong, to be proud of their heritage. Slowly, we agreed: our budget must make room for bells!

And I wondered later—was it the message of the bells I'd heard—that made our decision so clear?



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result, countless numbers of these cumbersome boxes of all colors, these cattleless pens, harboring in their green baize the dust, fleas and corruption of a century, fell before the promoters of the church restoration, their places being supplied by rows of neat, open benches."

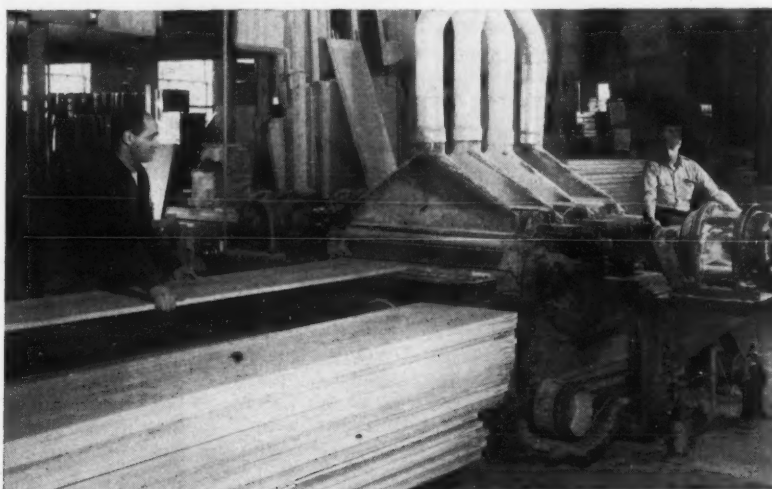
Bishop Corbett had not only castigated the lords but also wealthy merchants, for shortly after the Norman period they too demanded and got family pews and these too had degenerated into cozy retreats with everything but hot and cold running water.

But meanwhile, backless benches had been provided for the rank and file of churchgoers. The first public pews appeared toward the end of the 18th century. The earliest pews preserved to this day are plain and massive with

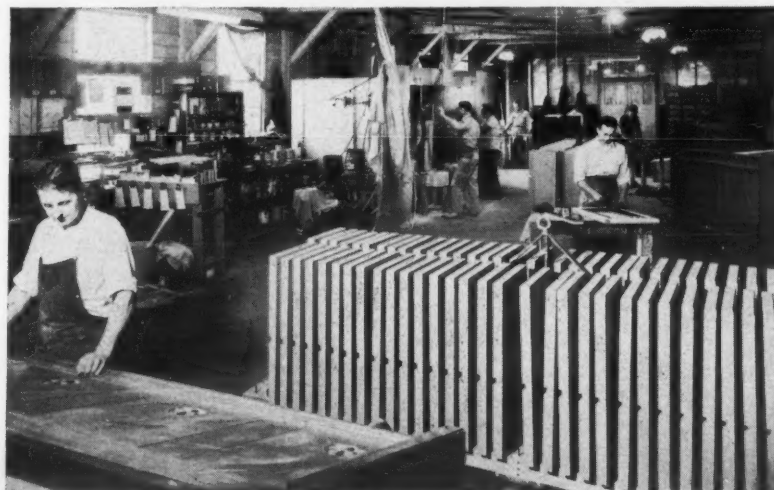
moldings and ends cut out of solid wood.

In the next century pews were installed in most churches. The benches were carved and traceried; the ends received particularly elaborate treatment, with naturalistic, symbolic or grotesque ornaments in infinite variety.

The most decorated church seat in history was probably the "misericord" in those medieval chancel stalls. (They were hinged to facilitate passing and probably given their name because, uphinged, there was a bracket to support a person while standing.) They were completely covered with hand carvings. The carvings illustrated almost every aspect of medieval life. Some few were carved with sacred subjects, but most showed incidents from everyday life—hawking and hunt-



MAKING PEWS: Glued-up lumber for pew backs is here going through a planing machine. There are five processes after this before the pews are completed.



This is the final finish room. Here the pews parts are given three coats of heavy varnish, dried and sanded between. Final coat is hand-sanded and waxed.

CHRISTIAN HERALD

ing scenes, weapons, agricultural and other implements, subjects from the "bestiaries" (moralizing books on animals). Declares J. Charles Cox: "These may seem incongruous in a church to us. But it must be borne in mind that the medieval Christian was no Puritan in the invidious sense; his religion embraced every activity of life."

In post-Colonial American churches the square box or enclosed pew was a standard for seating and while there was some variance in the interior trimming (some pews in Boston were actually lined with velvet), they were of uniform height and exterior design.

Some New England churches had hinges on the pew seats (as did these medieval misericords), so that at prayers they might be turned up against the pew backs, thus allowing the kneeling worshipers to lean back against them. At the close of prayers these seats were banged down "with a noise like that of the broadside of a frigate," according to a contemporary account.

In "Pews, Their History and Development," L. D. Petre writes: "The pew was considered a part of the building and included in the builder's orders. The stalls were a matter of practical cabinetwork and were built in place, the pew or bench constituting a part thereof. No thought was given to comfort in their shape or proportions, unless indeed, it was the thought and deliberate intent of the austere Puritans to avoid comfort.

"As the country became more widely settled and the people grew in breadth of view, it was realized that a church could be made beautiful and seats could be made comfortable without conflicting with devout religious worship or Christian principles. Conse-



Contemporary styled pew ends employing a modified "free form" design.

quently we find some churches seated with open benches of varying type, mostly of handmade construction, but all approaching the pew as we know it today in general appearance and proportion."

Adds Thomas M. Boyd in "Worship in Wood": "In our own country, pews have been used since the first settlers. The first pews were perhaps only plain benches, sawn out of timber. This fitted the stern Puritan of New England. But with increasing wealth more attention was paid to beauty and we begin to find evidence of simple adornment in church seats. In more recent times pews are decorative and comfortable. The worshiper realizes that he need not be physically distraught when at his devotions, any more than he is at home."

Boyd now drives home some salient points: "Church builders would do well to devote as much attention to the comfort and carving of pews as they devote (Continued on page 25★)

WHITEMORE



A corner of the assembly room where, when necessary, pews are assembled before delivery. Most pews are assembled at the church, before installation.

APRIL 1956

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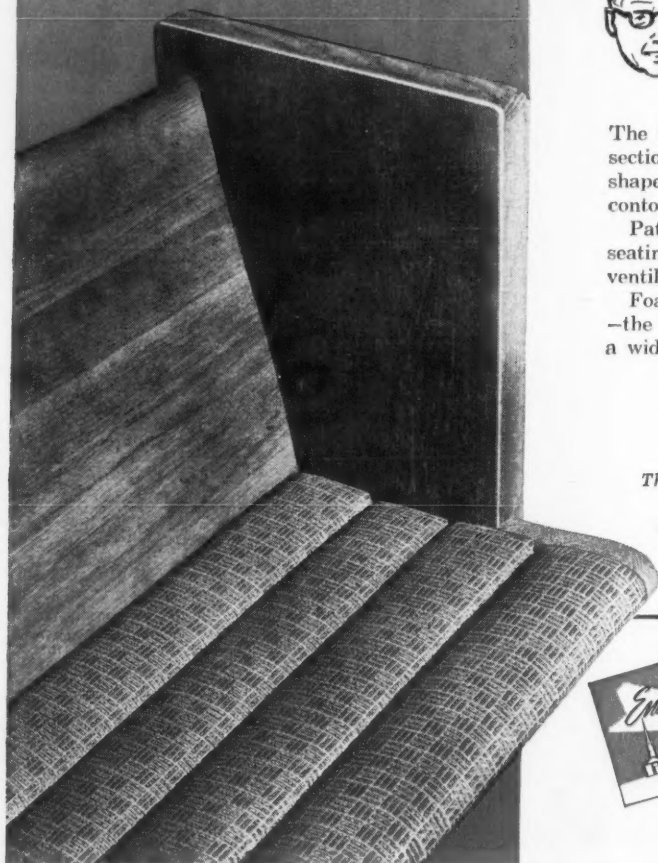


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"You guessed it—I like Cushion-Eze pews because they're SO comfortable! The patented 4-section design—soft foam rubber covered with colorful, Breathable U.S. Naugahyde—provides all the comfort, beauty and luxury of a fine fabric... plus the durability of vinyl."



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THE CUSTODIAN...

"Endicott Cushion-Eze pews suit me just fine. The vinyl upholstery is fade proof, tough and durable—takes a beating but doesn't show it. Easy to keep fresh and new looking, too. Wipes clean with a damp cloth."



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"We're happy to recommend Endicott Cushion-Eze pews because they're completely functional. They give the sanctuary an air of dignity and reverence. The pew ends, available in colonial, gothic, romanesque or modern—lend themselves to all styles of church design."

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to any other feature of church furnishing. We are slowly overcoming a fallacy which long has held us enslaved to the idea that the worshiper should sacrifice his comfort in order that he may more fully and profitably be guided by the word of God. The result of old ideas has been that churches having beautiful chancel equipment have been rendered artistically unbalanced by unattractive and uncomfortable pews. So incongruous is this lack of co-ordination in equipment that the worshiper often feels ill at ease and does not get the full benefit of either the Word or his surroundings.

"One can be comfortable and still retain a posture of dignity and respect. Seek comfort and beauty in the planning of your church furnishings and you will be rewarded by a wealth of contentment that will more than compensate for any added outlay that may be entailed in getting the best."

What is the "best" church seating available today? If by "best" is meant the most expensive, this would be the combination "opera" seat and pew. An opera seat, is of course, the individual, hinged and upholstered seat as used in theaters. This, combined with pew ends and backs, is very luxurious church seating indeed and a far cry from the unyielding backless bench that served our forefathers. This combination can run as high as about \$40 per sitting.

According to one large seating firm, this combination, although the costliest, is not the most comfortable. The most comfortable, the firm asserts, is the full-upholstered individual chair, i.e., padded seat, back and arms. And this is about \$10 less per sitting.

But some folks, although they don't gainsay the comfort of these chairs, feel this type of seating gives the nave too much of a theater look; an opera chair, to them, bespeaks not worship, but entertainment. On the other hand, churches which welcome civic meetings, concerts and similar events in their auditorium may find the extreme comfort of this seating to be advantageous.

In addition to comfort, there are certain advantages of opera chairs over pews: More rows of chairs can be placed in a given space. Pew rows are spaced 34" to 36" apart; opera chair spacing is 30" to 32". Often several rows are gained. Ushers have no difficulty in locating seats, saving embarrassment and crowding.

It's easier to pass between rows; opera chairs have folding seats permitting seattees to stand to allow more room for passing. Because of individual seats and armrests, there is the sense of "privacy" to which the American public has become accustomed in public auditoriums. (But this also re-

duces the sense of corporateness of worship.)

Churches of irregular outline with varying row lengths or numerous posts find opera chairs more adaptable than pews, less trouble to install. Upholstered backs and seats improve acoustics by compensating for empty seats.

As to cost: one large seating company lists its highest quality pew as being about \$5 less expensive than opera chairs. However, two other large companies state that their upholstered chairs do not cost as much as traditional seating of comparable quality and comfort.

If by the "best" seating is meant the most adequate pew installation, there are many available varieties from which to choose. Modern pews which are scientifically designed to conform to body contours are the epitome of comfort and good taste.

A refinement on this are long, upholstered, fabric-covered pads tailored to the seat. However, one authority maintains that "a properly built pew is more comfortable without a cushion than with one—and much easier to clean and care for."

VERY recently, foam-rubber cushions covered in plastic have been offered for pews; these have the advantage over fabric cushions in that they are cooler, easier to clean and permit "sliding" by pewsitters. Also available are body-conforming pews, the seats upholstered in foam rubber covered with vinyl. Extremely comfortable, the vinyl won't scuff or stain, wipes free of dust with a dry cloth, washes easily with soap and water. Available in many colors to match any interior, the four-section, self-ventilating cushion design means cooler, more comfortable seating in hot, humid weather and, again, permits easy "sliding." These latter pews are perhaps the most luxurious traditional seating.

But low-budgeted churches need not despair when it comes to seating, for as one large church furniture company says: "Good, comfortable seating can be provided in wood within the budget limits of any church. (Refinements on this can be graded upward according to the budget.)"

Buying church seating, then, is pretty much like buying a car. Almost anyone can afford to buy himself reliable transportation; added luxury and "extras" are available up to the limits of the fattest pocketbook.

Seating is the largest and most important item of equipment for the average church. The greatest care should be taken in selecting it, for a lifetime of dissatisfaction may result from a wrong choice or "skimping."

Pews or chairs should be carefully
(Continued on page 30★)

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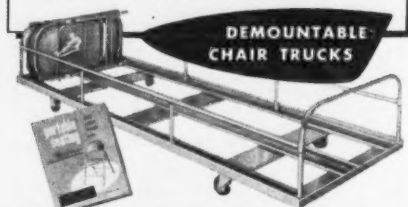
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Don't shut up shop! Instead, add a vacation church school—one of the best "extra" ways of . . .

using your church this summer

By RETA V. BUCHAN

IT MAY NOT be true of idle church buildings as it is said of idle hands—that Satan finds mischief for them—but it might be difficult to prove that idle they effectively serve God's Kingdom. And any realistic businessman would agree that a plant representing such sizable investments as most church plants do, ought not to stand unproductive for one-sixth of the calendar year—as many of them do to a greater or lesser degree during the summer months. Why not a year-round return on the investment?

One solution to the summer idle-church problem, a solution tried and proved in many places, is the church vacation school. A number of practicable plans have been developed, with programs so flexible that they may be adapted to any church plant, centrally located or remote, spacious or cramped. The program may even be trimmed to fit the plant if necessary. But the average busy church of today has a physical layout well suited and perfectly adaptable to vacation-school activities. The setup may be designed for community-wide participation, for a particular group of churches, or it may be intended for a summer session of your own church school; the significant thing is that the building is put to constructive use, and the "time" redeemed.

Most church buildings are eminently well suited to summer occupancy. They are often high-vaulted, with many large windows to provide fine cross draft. Or, if modern and more compact in design, they are perhaps air-conditioned. In any case, they are more comfortable than tenements, or small apartments, or even many houses. Frequently churches are surrounded by attractive, spacious grounds, or are strategically situated in relation to other outdoor spaces which might be used for parts of the program of the vacation school. Plotting the use of the plant, inside and out, will be a comparatively simple matter now that there are not a dozen other organized groups bidding for the same

time and space. Groups can be spread around, displays can be left up, unfinished projects can be left out overnight ready to be taken up next day without loss of time or interest due to the frustrating business of getting set up afresh after storing things away to get out of the way of other groups. Each facet of the program will be enhanced by having the proper setting. There will be the sanctuary for worship, perhaps a stage for dramatizations, the library or parlor as a refuge and administrative area for the staff, an assembly hall for the story and music periods and large group activities, an activity room for films, games, or rainy-day projects. The kitchen may prove invaluable for some of the craft work or as headquarters for supplies, to say nothing of refreshments. Given such facilities, the opportunity to meet children all morning, five days a week, is a challenging one indeed. The possibilities of achievement are exciting.

NOT only are otherwise unused spaces available in the summer but many adults and young people are less pressed by responsibilities and organized activity in July and August than they are at any other time. This means a large leadership potential may be at hand. Some are already dedicated church-school workers, others are just intrigued by the idea of doing something new and different. All may be enlisted to serve in such a promising venture. The old faithfuls will enjoy working in a new project. Besides being refreshed by the experience, they may gain some new approaches to familiar tasks. Their church will also reap a reward. From among the others new recruits may be found to the winter's work, new contacts for the church's outreach. Relationships so unique and valuable may well bear fruit in next fall's programs; workers drawn from many sources carry ideas and inspiration back into many groups.

To these two persuasive arguments in favor of establishing a vacation

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school may be added the fact that many youngsters are just "floating around" at this time. That "first fine careless rapture" of their release from classroom restraints presently subsides. Before long some of them are asking, "What can I do today? Can't we go some place special? I'm tired of hanging around." Inherent in this situation lies an opportunity for service that should not be ignored, especially when there are such sound practical reasons, too, for promoting a summer project in the church building. A daily-vacation school, church-sponsored, may reach into areas not possible to touch by denominational programs during other parts of the church year.

I HAVE no happier memories than those connected with three vacation schools—in the slum end of a large city, in a larger residential town with cultural and recreational advantages far above average, and in a rather remote small New England industrial community. All three offered a wholesome, happy experience for workers and pupils alike.

In the large city, the school was sponsored by one church. The building was big and old, hallowed by long service but not very well suited to present-day youth programs. The pupils included the children of some of that church's members, from places nearby and farther off, but for the most part they were the children of the surrounding area who would otherwise have been playing on the hot sidewalks. The program had to be carefully evaluated to have appeal to these hard-headed prospective customers. Both the program and the operational disciplines had to be geared to the national backgrounds and customs of the various groups.

This we learned the hard way when, for disciplinary reasons, we temporarily suspended the handsome but disruptive son of a Near Eastern family. Very shortly—in a few moments, actually—there was a notable depletion of our ranks. His sisters and his female cousins, first, second, and several times removed, had all departed in silent shocked protest against the insult to their relative. Fortunately we won him back, on better behavior terms, and his docile relatives with him. The horizons of our understanding broadened; we were able to serve some of the needs of these children, made prematurely old and hard by the quality of their environment. Through games and music and group handwork they practiced the fine art of getting along together. Through story and dramatization and worship they absorbed some of the ethics and philosophy of Christian living. This was a missionary project, indeed. And to think that the



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church might have kept its doors closed, excusing itself with a muttered, "Summer slump!"

The suburban community had no slums. It was a little smug—perhaps understandably so—about the quality of its community life. It was—and is—a lovely place in which to live. Initiative for this project came from the local council of churches. Workers were enlisted from the constituent member churches. The school was housed in a Congregational church, the building having the most adequate quarters and a central location. It was not a large school, considering the size of the community, because many of the families lived at an economic level which made possible summer camps, summer homes and long vacation trips. The two or three nearby mills made a practice of shutting down for a vacation period, which took entire families away. But a hundred or more children, the great majority from "churched" families, enjoyed a course of religious instruction as well as the crafts and activities that together made up the program. Happy were the results. Pleasure and profit were gained from the contacts in new groupings, from greater appreciation of church leaders met in new surroundings and pleasantly informal situations, from community feeling strengthened and enriched. How much would have been lost if this church door had been shut down for the vacation period.

But it was the little mill town that really took to the church vacation school idea as the proverbial duck to water. It was a young Baptist minister, eager to keep alive the spirit of his church, who launched this project, with the enthusiastic support of his parish. The one other sizable Protestant church of the town, whose building stood only a short distance away, joined as a partner in the new venture. Leaders and assistants were easily enlisted from the two churches, a course of study selected. The program built around this course was designed to appeal to children from 4 to 14 years of age. The invitation to enroll was made community-wide. How many would come? How many chairs should be set out? (Too many empty ones would be bad psychology!) In fear and trembling the leaders set out 50 chairs in the vestry, arranged flowers and pictures, gave attention to providing good ventilation—and awaited the zero hour of 9 A.M.

Sixty children appeared that Monday morning, 90 on Tuesday, 150 the following day. (In its fourth year, for VCS became an "institution," the school had an enrollment of 350, this in a town of less than 3000.)

The local paper supported the movement, especially after the entire school paraded the length of Main Street one

CHRISTIAN HERALD

sunny morning, singing as they marched. The school was directed by a volunteer staff of highly dedicated men and women, some with only a little and some with more time and talent to contribute. There were eager high-school girls and boys, bubbling with ideas, as assistants.

Perhaps no better illustration of the spirit of the whole thing could be found than in the closing day. An evening assembly had been planned, to which parents and other interested citizens were invited. It was felt that it would be unfair to take children out of any part of the planned daily program for rehearsal, so it was decided to present as entertainment a sampling of the elements of that program. This was to include a simple, more-or-less spontaneous dramatization of the story of Joseph and his brothers. At the one brief rehearsal, held in the afternoon, two of the brothers were missing. The leader suggested that, since she could not be behind the scenes in the evening to check, the boys had better assume the responsibility themselves, enlisting last-minute additions if need be. When they paraded in great dignity to the pulpit area of the crowded church, that night, Joseph had no less than 14 brothers. They included Baptists, Methodists and unchurched—guarded by a charming little French Catholic proudly swinging the huge jailer's keys he himself had made.

TODAY there is an abundance of materials to aid the leaders of such a project. Courses of study are put out by many denominational and interdenominational publishers. Crafts and hand-work ideas may be had from school and craft supply houses, children's and household publications, Scout and summer camp sources, public libraries and many other places. Some of the same sources may be tapped for fun songs and other recreational activities. Material that is fresh and interesting and worth while for the storyteller may be harder to come by, but the good storyteller is an ingenious person, anyway, one who will tap many sources and then create for her own needs if necessary.

Adequate church facilities are ready and waiting—facilities probably above average in comfort and suitability. People with a great variety of skills and talents are to be had as leaders. The sky is the limit for creative ideas in program development, and sources exist to fill in the gaps or suggest a framework.

Why not try a church vacation school of some sort? While you serve the young of your community in a constructive way you will be serving your church in a very practical way, too, by making its plant a year-round "going" concern.

THE END



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BE SEATED, PLEASED

(Continued from page 25★)

chosen to be in complete harmony with the church interior; great attention should also be given to beauty of design, care and thoroughness of execution, selection and quality of material, excellence and durability of finish.

The pew end is the most conspicuous and most important part of a pew. Its design should conform to the architectural style of the building, and the architect should specify the design. Whether he calls for a custom job or selects a stock pattern, is a problem for the architect and building committee to iron out.

When there is a mixture of styles, the shape of the windows may sometimes be used as a guide. The pew ends should reflect the spirit of the church as a whole. Also they should be in "scale" with the building, that is, the comparative massiveness or lightness should not be pronounced. They should not be ostentatious regardless of the architectural style of the church.

Once the seating is selected, let the manufacturer's engineering department take over. These experts will lay out the all-important "seating plan." This must be correctly engineered to obtain maximum capacity at least cost. Arrangement of aisles and pew sec-

tions must provide for convenience of entrance and exit of the congregation and for the movement of the casket during a funeral. The plan must be so designed that pews are properly located with respect to heating units, columns, doors, etc., and with consideration for the slope of the floor when it is inclined. This service is free.

Pews are shipped "knocked down" and are assembled and fastened to the floor at the church. It is best to let the manufacturer's own experienced crew do this, for it must be correctly done, otherwise pews are likely to come loose, squeak and cause other trouble.

For overflow seating in the auditorium, for programs in the fellowship hall, for Sunday-school use and so on, a wide variety of folding chairs are to be had. Here again a completely satisfactory chair is available for any size budget. The newest and best of these are posture-correct, thickly padded for comfort, strong and durable. In fact one manufacturer guarantees in writing his top-quality folding chair for ten years.

A final word to church-building committees: "A congregation comfortably seated in an attractive church is a congregation of attentive listeners." END

PLAN THE CHURCH KITCHEN FOR EFFICIENCY

(Continued from page 13★)

ice and utensils if they are allowed to air dry. More space is necessary for air drying than for toweling, and so the ratio of table space for clean and soiled dishes is about equal. Mechanical dishwashing should be considered if at all possible. A dishwashing machine will speed up a tiresome job unbelievably.

Storage (other than food): clean china, glassware, silverware, pots and pans should be stored at the place of use. Small items such as silverware, saucers, cups, glasses and salad plates are more easily handled if they are placed on trays as they are dried in the dishwashing unit. Shelves or cupboards should be provided for cleaning supplies, flower baskets and vases. Also space for communion supplies should be provided unless that is taken care of elsewhere in the church.

USUALLY rectangular rather than square rooms better fit into the over-all architectural design. This shape can be used effectively for the dining room and the kitchen if they are placed adjacent with the long sides parallel.

The advantages of this arrangement are several. The preparation units may be located so that the finished products proceed in a straight line to the serving counter. The clean-up area may be

separated easily from preparation. The distance from the serving area is about equal to all parts of the dining room, and the speaker may be heard clearly in all corners of that room.

Work units should be equipped and arranged so that it is obvious to the workers what work is to be done in each unit. The equipment should be arranged to form the divisions—partitions are expensive obstructions that make cleaning difficult, stop ventilation and obscure the light. (Fig. 3, p. 12★) Equipment may be arranged to form several shapes: parallel, straight line, L-shape, or U-shape. The amount and kind of equipment, size of unit and number of workers will help determine the arrangements.

Equipment used by more than one unit should be placed so that it may be reached readily by all. If this is not possible, then portable tables should be provided for the transportation of food, dishes and equipment.

Each worker in the church kitchen must have a place to work. Four to six linear feet for each worker will provide adequate space. If tables are used on one side only, a 30-inch width will allow space for setting pans, etc., but 42- to 48-inch wide tables are necessary if workers use both sides of the

tables. The height of work tables has long been a subject of controversy and will continue to be, since people are of all heights. The height comfortable for most women is 36 inches. However, stools of various heights should be provided.

Aisles in work units should be no wider than is required for the workers to turn from one piece of equipment to another or for passing each other; this is usually about three feet. Traffic aisles need to be at least four feet wide to allow for the passage of workers and movement of carts and portable tables.

THE committee should make every effort to comply with sanitation standards that will make it possible to serve "safe" food. This involves materials, construction of equipment, plumbing, hot water supply, detergents. The fact that church kitchens do not come under the same regulations as commercial food services does not make this phase less important.

Only equipment designed for institutional use should be considered when purchasing for a church kitchen, unless the church is very small. Naturally such equipment will be more expensive than that designed for household use. Thought should be given to the length of time it will be used and the size of the job it will perform, in judging cost.

The K.P. committee will need to remember over and over that the menu pattern—or what will be prepared—is the true base for purchasing equipment, and the number to be served determines the amount and size of each item.

An efficient kitchen plan may be checked by following the food items of a typical menu through the kitchen. Using pencils of different colors, trace the path of the food through each process. In a well-planned kitchen you will see that:

- (1) There are units for each job to be done.
- (2) There are separate traffic and work aisles.
- (3) The food moves from the raw state to the finished product and to the consumer by a direct route.
- (4) There is a minimum of backtracking and crisscrossing.
- (5) There are separate routes for food, dishes, pots and pans, and for waste disposal.

The planning of a kitchen is a long, slow and often irksome process and one that should not be hurried. The benefits are worth the effort and time consumed. At times the committee will do well to remember that corrections made by using a pencil and eraser are much cheaper than those which require moving partitions, cement floors or plumbing.

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successful teaching methods

By WILLIAM S. HOCKMAN

Gossip, Eavesdropping and Admonition

She Dealt with Youth Gossip

Any leader of youth who is close to his young people will hear plenty of gossip. Mostly it is innocent, gains no momentum, and causes very little mischief. But the danger is always there. It can sweep through a group, even a church group, and leave seared reputations and personalities.

Miss Mary Lou Logee, assistant in Christian education of the Hamburg (N.Y.) Presbyterian Church, wanted to deal with the subject of gossip in her youth group. Her problem was how to do it. She found a way.

"I got the filmstrip, 'Rumor Clinic,'¹ and looked it over," she said. "We decided to make it a joint meeting of Senior and Junior High youth. Gossip afflicts both age groups.

"Before we showed the film we called for six volunteer reporters. They were taken to another room. We then told the group that they were about to see how gossip and rumors get started.

"We showed a part of the filmstrip. When we came to a certain picture, we called in the first reporter. We told him to study this picture carefully. It showed a situation that could happen in any town, and to just the kind of people we were.

"He looked at the picture two minutes. Then the projector was turned off, and the other reporters were called in. They were lined up in front of the room, facing the group. The first reporter whispered into the ear of the second reporter what he saw in the picture; and the second whispered it to the third, and so on.

"When Number Six was reached, he was told the projector would be switched on, but he was not to look around. Then he told the story of the picture as it had reached him through the chain of reporters. As the group and the other reporters listened and looked at the projected picture, they could see how these reporters had changed, without intention, this simple story as they passed it along.

"Now we presented the entire filmstrip, followed it with fifteen minutes of round-table discussion, and closed the meeting in our usual way.

"I am convinced," says Miss Logee, "that this was one of our best programs. The young people talked about it for

days. It impressed them. Visual aids plus imagination can give our programs appeal and effectiveness, especially when the young people participate."

Eavesdropping on a Class

How would you like to eavesdrop on a successful adult class teacher to see just how he conducts the session? Join us as we listen in on John Mulder, teacher of an adult class in the Fourth Presbyterian Church, Chicago. This class is discussing the books of the Bible, one each session. Their purpose is to get an overview of the book, to find its purpose, sense its message, and awaken enough interest to motivate study and reading at a later date.

Amos was their book last week; it will be Romans next week; today it is the Gospel of Luke. The class has been talking about the book a few minutes when we tune in via an actual transcription of what was being said.

• • •

TEACHER: Is this book a biography?

COOPER: I'd say so.

TEACHER: Is it? So a gospel is a biography?

COOPER: A covenant.

TEACHER: That tells good news. Is that right?

THOMPSON: I don't think that a gospel is necessarily a biography. It might be, but it would not necessarily be; although I believe all four Gospels to some extent are biographical. Yet I think that Luke is the only one that goes into the childhood of Jesus.

KINNEY: This is not a biography.

HINTON: I don't think it's a biography for the most part. I think it has a lot of biographical material, but essentially it's a book of revelation.

TEACHER: You say you don't think it is biographical in its intent. What is the intent of a biography?

HINTON: Well, presumably a biography is the story of a person's life.

TEACHER: Isn't this the story of a . . .

HINTON: Well, it has a lot of . . . I wouldn't classify it as a very good story of Jesus' life.

TEACHER: You wouldn't?

HINTON: It has too little material for a good biography, I think.

TEACHER: Bob, do you think it's a biography?

COOPER: Yes, it's a biography. It is as much the story of Jesus' life as could be told. Luke got as many facts as he was able to.

TEACHER: How do you know that?

HINTON: I don't agree with this point.

COOPER: Well, I didn't say it was a complete biography, but it was as complete as Luke could make it.

TEACHER: You think it is a biography?

COOPER: Well, yes, I am quite sure it is a biography.

TEACHER: What did the biography do?

COOPER: It aimed to tell the story of a person's life, and the purpose of His life—how He lived and what He lived for, the purpose of His living.

Notice the role of the teacher. His responses are often questions which tend to keep the discussion-conversation moving. He is permissive, letting all have their say. He refrains from lecturing.

Let's hear what they are talking about 15 minutes later.

TEACHER: Do you think He was a popular figure in His day?

CAMPBELL: Universally, I didn't think so.

TEACHER: You don't think He was?

REASONER: I think He was.

OHLSON: Well, there were a lot of people that were following Him in order to trip Him up.

TEACHER: You get the impression from the book that there were a large number of those?

OHLSON: I can't remember; I don't know.

SALMON: The scribes and the Pharisees were trying to trip Him up in the light of the law.

TEACHER: Do you have the impression that there were a large number of them? Do you think it was a majority that liked Jesus?

SALMON: I would say so—yes.

TEACHER: You felt that was true throughout His ministry, throughout the entire period covered by the book?

SALMON: Well, not at first.

TEACHER: You mean that He became more and more popular as He went along? (Continued on next page)

Church Notes

FREE PARKING

PARKING lot operators in Washington, D. C. are providing free parking for churchgoers from 6 A.M. to 2 P.M. on Sundays. A motorist need only show the attendant the bulletin or program given to him at the church he attended. L. B. Doggett, Jr., president of National Parking Assn., said similar plans are being considered in other cities.

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SALMON: As He traveled more people came out to see Him and hear His teaching.

...

Through his skillful leading the teacher has drawn more and more men into the discussion. He has moved them along according to his outline and intention for the session.

They are now discussing Luke's purpose in writing his Gospel; it is near the end of the hour, and Thompson is speaking.

...

THOMPSON: Well, it was my understanding that Luke came after Mark and used the same sources, at least this is what my Westminster Study Bible says. Also, Luke had traveled with Paul and had probably gathered some information not available to other writers, therefore he could tell a more comprehensive story.

TEACHER: Well, what was the point in telling the story?

REASONER: They were trying to prove that Jesus was the Christ. I mean there were people who still didn't believe it.

THOMPSON: And nothing had been put down yet. It was all by word of mouth, and they felt it was necessary to set this down on paper.

...

And this is not idle talk. Back of it, as you will note by Thompson's reference to his reading, is some real searching and study during the week. The Bible itself and also commentaries are quoted elsewhere in this session. This class has done considerable homework and it is having a fine time talking

things over on Sunday morning under the leadership of their teacher, a lawyer, who uses this discussion-conversation type of teaching as one of his several methods.

Instruction for Parents

In the Broad Street Presbyterian Church of Columbus, Ohio, the parents who desire to present their children for baptism are invited to come to the church on Friday night preceding the Sunday baptism for a one-hour conference with one of the ministers.

"We use the sound filmstrip, "These Parents Promised" to climax the evening's discussion," says the Rev. Charles D. Hindman, "and to impress upon the parents the responsibilities and obligations they are assuming. Our parents have reacted very favorably to this filmstrip, and many have come back to see it a second time.

"We also use the sound filmstrip, "Seek Ye First" in the concluding session of our class for adults who are preparing for church membership. The last session is a dinner, and we find this excellent filmstrip a good introduction to the basic meaning of church membership. It is very dramatic and practical, and highlights the implications of church membership. The class is always most appreciative. I heartily commend this filmstrip for adult communicant classes."

Sources of Visual Aids

- (1) From the Anti-Defamation League, 212 Fifth Ave., New York 10, N. Y.
- (2) and (3) Try your visual aid dealer or The Presbyterian Distribution Service, 156 Fifth Ave., New York 10, N. Y.

A HOME FOR THE MINISTER

(Continued from page 9★)

thought sufficient for garaging. Under the carport roof are a laundry and a storage room. Back of this is an enclosed drying yard which will also serve as a protected play area for the children.

Traffic flow was carefully planned. For instance, a youngster may ride his bicycle into the carport, park it there, walk through a breeze-way into the patio and into the hall leading to the bedrooms without going through any other rooms.

The dining room and living room are separated by a six-foot-high bookcase extending two-thirds of the length of the living room. There is a breakfast nook in the kitchen. The house faces north and, since the prevailing winds are from the northwest, the patio is protected.

Continues Mr. Raymond: "Our idea is that the rectory is primarily a home in which a clergyman and his family may live as normal a life as possible.

At the same time the home should be on a par with the average home in the parish and of sufficiently gracious nature to enable the rector and his wife to entertain as the need arises. Some meetings, such as that of the vestry, will be held in the rectory. And, too, some of our smaller official dinners will be held here. Also, visiting clergymen can be comfortably housed overnight. An important factor was a rectory in which the church would have a sense of pride."

The exterior walls are of rough-sawn redwood, treated with clear creosote, which will weather in time into driftwood gray.

The lot cost \$3,000; total cost of the rectory building is \$23,150. Cost per square foot is \$9.87.

Heating is by a 120,000 BTU input, gas-fired, blown-air furnace with ducts to all rooms. There is a thermostatic control and adjustable pulleys for summer air circulation.

THE END

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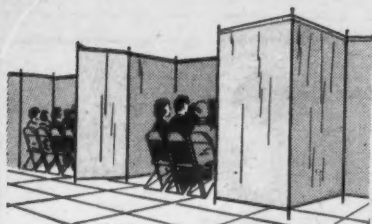
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The temples of classic Greek were built of marble and despite the ravages of time and vandals, columns and pediments still stand.

SERMONS IN STONE

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IN the ancient city of Antioch there still stands a church built, we are told, a few years after the death of Christ. In Capernaum the ruins of a temple in which Jesus probably preached may still be seen. In Ephesus are the ruins of the amphitheater where Paul thundered forth the Good News. St. Mary's in Urmiah (in present-day Iran) was built in A.D. 200 and today, 1756 years later, it is still in use. In A.D. 431 the General Council of Chris-

tian Churches held a conference in the Church of the Virgin in Ephesus. The structure still stands.

And the transcendently beautiful cathedrals of Chartres, Notre Dame, Rheims, and others, built by skilled and reverent hands in the Middle Ages, still witness to the glory of God.

THEN to go back before Christ, there is Stonehenge of ancient Britain where the Druids probably worshiped. And

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CHRISTIAN HERALD

reaching back to the dawn of recorded history, there are the Sphinx and the pyramids, sacred structures of the Egyptians, which are in amazingly good repair, despite the rains and winds of millenniums and the ravages of vandals.

But by this time the common denominator is obvious. All these structures were built of stone. Even those ruins consist entirely of stone—all the other materials—wood, fabric, metal—have long since either worn away, corroded, been eaten by insects, rotted by water, consumed by fire. Only the stone remains.

There is something highly appropriate about building a house of worship of an almost indestructible material.

BUT stone has multiple other virtues for church construction:

Adaptability. It lends itself to any style of architecture from classic Greek and Roman to Romanesque to Georgian, and others, right on down to tomorrow's contemporary-styled church. Also, stone will beautifully encase any size building from a manse to a cathedral. It can be used in any climate, in any section of the country, in either urban or rural areas. "It is part of the glory of stone that it can adapt itself to every purpose," declares the Building Stone Institute.

Beauty. Who will dispute the fact that natural stone is perhaps the most beautiful of building materials? What is more appealing to the heart and the senses than the sight of an old stone church, its ivied stones mellowed with age and dappled now with sunshine

filtering through tall trees—a sermon in stone. And, too, stone is a God-made substance.

Workability. It will take the laciest of traceries, the most intricate design, the most elaborate Corinthian capital; it is readily hewn into detailed bas-reliefs, full-round statuary.

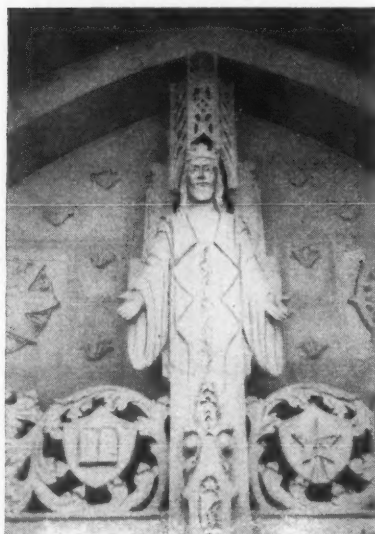
Availability. There is never any shortage of stone. So long as there are men to quarry it and transportation to ship it, stone will be available. Today, next year, a hundred years from now, the supply is and will be for all practical purposes inexhaustible.

Variety. No matter the type, the color, the finish, the size desired, there is a stone or stones which will meet any conceivable demand by architect, engineer or builder. Nature has lavishly furnished the U.S. with stone in an almost infinite variety. Also, no matter what the budget, there is a natural stone that will fit it, without straining. Natural stone can match the economy of the least expensive church-exterior material. But even the most economical building stone has all the superior virtues of any stone.

Appeal. Stone has a universal appeal. (There is a skyscraper a-building now in New York at which many folks are looking askance. Its exterior consists of sheets of patterned metal and to many viewers it is downright unattractive.) Have you ever heard of anyone questioning the attractiveness of the stone in any building—large or small or of any architectural style? Down through the ages stone has ever had an esthetic appeal to people at all levels of taste.

(Continued on next page)

ASBURY-FIRST METHODIST, ROCHESTER, N. Y.



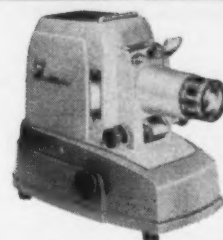
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"Stone has," continues the B.S.I., "distinctive characteristics which neither the brilliance of man nor the genius of his machines can duplicate. It is permanent, serviceable, beautiful. Nature has been most lavish in the wide variety of building stones it has supplied man. The range of colors and textures provides an almost inexhaustible palette from which the careful designer can choose. Yet each stone has its purpose and the architect who values the integrity of his work will choose carefully, knowing that no matter what his need, how unique his problem, there is a stone to suit his purpose."

ROCK is the raw material of the building stone industry and rock outcroppings are to be found in every state of the Union. But even where it is not visible, rock is to be found—if you'll dig deep enough. But only surface rock or that slightly below the surface is economical to quarry—as yet, that is.

There are three kinds of stone. *Igneous*—formed by the action of volcanic heat within the earth. The granites are in this class. *Sedimentary* or *stratified*—laid down in water in layers or strata; sandstones and limestones are in this group. *Metamorphic*—this rock has been altered by heat, pressure and earth movements. Marble, which is recrystallized limestone, is metamorphic.

Granite is the hardest, strongest, most durable of building stones. When pol-

ished, many varieties present beautiful, lasting surfaces. They are used for foundations, bases, columns—everywhere that strength is required. It is seldom used for a complete church exterior.

Polished marble is the most flamboyant, most luxurious; a little goes a long way. It must be judiciously used and when thus treated it is most effective. It is excellent for decorative accents; it will create a thing of inviting beauty out of a small narthex; it will add dignity to an otherwise small and drab hallway; marble will make a handsome, reverential reredos. Marble, today, is seldom used for church exteriors. Those exquisite ancient Greek temples were constructed of marble.

Sandstone, particularly in those areas to which it is native, is successfully used for church exteriors. It is handsome, durable, economical. The magnificent cathedrals of the Middle Ages in France, Germany and England were built of native sandstone.

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ARCHITECT: HAROLD E. WAGONER



Impressive sanctuary of Lutheran Church of the Redeemer, Atlanta, Ga. "Tennquartz," a native stone of Tennessee, was used. Trim is limestone.

CHRISTIAN HERALD

Scarcely a city or town is without this stone, which had led to its being termed the "Nation's Building Stone."

It can be carved into towering arches or the delicate tracery of a rose window. "There is a serene beauty to this stone," boasts the Indiana Limestone Institute. And, of course, it is completely permanent.

Limestone comes in three principal colors: buff, gray and variegated, and may be fine grained, medium grained or coarse grained. Architects take full advantage of these variations, employing fine-textured stone for lower portions of buildings and medium and coarse grains (which are less expensive) for upper portions.

We asked a stone authority about comparative costs. He replied: "This is almost impossible to answer definitely. Initial cost is not a valid consideration when building with stone because of the exceptional durability of stone and its low maintenance costs require a long-range analysis in terms of total cost for ten, twenty, a hundred years. Just as important in many ways are the emotional connotations of stone upon churchgoers, who find in its permanence a satisfying demonstration of the permanence of Christianity itself."

"Church architects familiar with stone are prepared to discuss these aspects of total cost and emotional impact with church building committees, and any figures which we might give without a full knowledge of the circumstances would probably be more misleading than helpful."

However, a Chicago church architect told us: "Granite, I would say, costs three times as much as limestone, and marble perhaps 50 per cent more at least than limestone. Limestone, even in the loosest interpretation, would cost I think 15 per cent more in the total cost of the building than would a good grade of brick."

JOHAN RUSKIN, famed 19th-Century English critic, said something quite apropos: "When we build, let us think we build—forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for; and let us think as we lay stone on stone that a time will come when those stones will be held sacred because our hands have touched them and that men will say as they look upon the labor and the wrought substance of them, 'See, this our fathers did for us.' " **THE END**

I'M A CANDIDATE . . .

(Continued from page 6★)

First then, you must undertake to build "without prejudice or prepossessions." That means that you forget your dream of a "colonial" church, or a "Gothic" church, or even a "modern"

church for the time being, and that you relinquish all pet ideas as to the necessity, for instance, of a steeple, or arched windows or stained glass. None of these considerations is basic to the conception and creation of your church, nor to its being instantly recognizable as a church—which I agree is important. On the contrary, they are impediments to the discovery of your building needs, and to the creative integration of site, practical services, and the spiritual purposes that you seek.

YOU must begin by analyzing your immediate purposes and needs, and at the same time you must try to envision

the future needs and wider purposes which may be served by your church. In other words, you must look backward, and forward and sideways, to the end that the conception of your needs and purposes may be as comprehensive and practical as possible. Visits to new churches, and talks with the people who use them, will widen your understanding of contemporary problems and possibilities. You should also find out how modern materials and techniques can save costs, and allow freedom of design formerly unknown. And you should study the characteristics of great churches of the past.

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Building Committee Chairman
(name and address)

Architect (name)

Please send *Kit* to: ☐ the minister, or
☐ the building committee chairman

inquiries about architects. The choice of an architect is the first decision you should make, even before you choose a site. He may so enlarge your thinking that you might very well alter your ideas as to where you want to build. Do not select an architect just because he is a member of your church. And do not engage an architect simply because he is from a far distant city. You need an architect who knows your climate, your native materials, your local labor skills, and your regional culture and scene.

Like every building, your church must be place-conditioned, suited to the land it stands on and the community it serves. This is happily achieved in the new St. George's Church in Durham, N. H., which won the only first prize awarded last year by the Church Architectural Guild of America. This small church is dominated by a low-reaching, steeply pitched roof which provides a churchly heavenward thrust, and which is also ideally suited to the snows of northern New England. The church is built of native granite, and was designed by John A. Carter of Nashua, N. H. He has keyed the whole color pattern to the range of colors in the building stones, picking up the blue of some for the clear, soft blue of the doors, and the dark rusty brown of others for the wood framing of the exterior. It takes a long and sensitized "living" with stone to use it in this artistic manner.

I have seen many unfortunate cases of engaging the wrong architect. I visited one chapel, within a year of its construction, where the tower had collapsed and had so damaged the roof as to let a great deal of water into the church. I will never forget the sight of those seat cushions drenching wet. The architect had been chosen for his "name," but he had not reckoned with the locality's frequent hurricanes and long rainy season, nor with the limited skills of the local laborers.

Make sure that the architect you engage is ready to work *with* your committee, and not just for you. He must be an architect who is as anxious as you are for the best possible solution to all your problems—an architect motivated by artistic and religious convictions.

The analysis of your purposes and needs should be well developed—but need not be fully developed—before you decide on a site. This is because the site is so important in determining the character of building and its use. The size of the site, its surroundings, its natural characteristics and its location within the community will all influence the design of the building and the functions you expect of it.

If you acquire the site first and then start considering all that you expect of

your church and its accessory buildings, you may find the site unsuitable in size, location and terrain. If, however, you reach agreement on all the fundamental needs you seek to serve, and then settle on a site on which these are possible, you may find that the site also affords the servicing of additional needs.

Traffic noises which are likely to create a problem of sound-control; surrounding tall trees or tall buildings which will lead you to seek sunshine; a shadeless site which will necessitate some means of protection from the sun; or the need for parking facilities on church grounds—these are some of the ways in which a site will determine a church's design.

The exclusion or inclusion of the outdoors will depend on the site too. Possibly the land is so spectacular that you may wish to bring a view of it inside the church, so that the heavens may declare the glory of God and the firmament show His handiwork. On the other hand, if your site is on an urban thoroughfare you may feel that the presence of God can best be sought in a windowless "spiritual fortress."

BESIDES practical and spiritual considerations there must be aesthetic sensibility, and here the site is again involved. Such sensibility is what determines the quality of the entire design, overall and in detail. To most people it means whether the church is beautiful or not. You can't look at a church without looking at its setting. If what you build composes well with what you build on, the result will be a new whole.

If you seek to build "in the clearest, plainest, most affecting and majestic manner" you won't be able to avoid a searching analysis of *what* you want to make clear and plain, and *how* you can be most affecting and majestic. Historically, churches in this country have been of two general classes: those designed as meeting houses, and those dedicated for worship only. The former were built for the congregational denominations; the latter for the sacramental denominations. Not only Congregationalists, but Baptists and other denominations built meeting houses. To these, the church is the people; the building merely their meeting house. It can properly be used for purposes other than worship. These meeting houses were intended to be "affecting," but not in the same way as the churches of the sacramental denominations. To the Congregationalists, all that was needed for worship was quiet surroundings. Ecclesiastical aids to worship were suspect. In this country we have many noble meeting houses of past centuries, some hardly distinguishable as churches. In fact, their stark

simplicity and freedom from ornament are characteristic of early "modern."

But just as modern architecture has relented and come to accept appropriate adornment, so also the later meeting houses adopted features which marked them more certainly as churches—features such as tall steeples, pedimented porticoes and arched windows. They did not, however, incorporate the use of the cross, inside or out, nor the central altar, nor pictorial elements in stained glass, sculpture, mosaic, or painting, such as the sacramental denominations developed in their architecture since earliest Christendom. In such churches, the designers wrought awe-inspiring habitations of the spirit. They sought the power of the artist to induce in men a release into the immediacy of God. The use of such symbols as the cross, the triangle and the dove unite with the direct language of form and color in the soaring vaults, the changing play of sunlight through stained glass, and the darkness of deep recesses, to create another sort of "affecting and majestic" environment than that created by the more conservative meeting houses. I am recalling this theological distinction between the two groups of churches, so that in your work as a member of a building committee, you will understand these differences, and determine with full realization of them the use and purpose of the church you are planning. You should know what you are doing when you consider incorporation of symbols, imagery, and suggestive architectural elements, if this is a departure from your church's historic attitude.

Not only are congregational churches borrowing from the tradition they once rejected, but sacramental churches are sometimes faced with the need to use their churches for meetings of a secular character. If this use is anticipated, some provision should be made for it in the original planning. I have seen an Episcopal church in which the whole chancel could be screened off with movable partitions, so that the rest of the church might be used without any violation of the Episcopalian injunction against secular use of a consecrated church.

If a church's functional needs are realized in advance, they can actually enrich its design. I have often seen a mirror hung so as to allow the organist to see all of the choir, and the choir to see him. If this function is anticipated, the mirror can be made a contributing element in the whole design. So also with any screening that might be needed. Lighting, both natural and artificial, must be built-in—not added after the planning is done. The same holds true for sound-control devices.

(Continued on next page)

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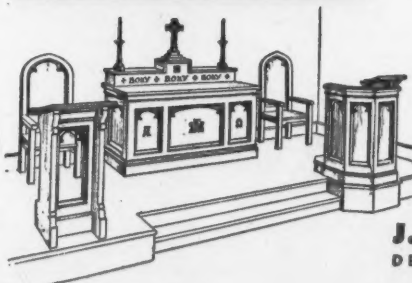
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If there are to be windows, and they are to be clear glass, placing them above eye level will eliminate most of the visual distractions they might otherwise admit. The path of the sun in all seasons must be considered so that no one will be blinded by its early-morning or late-afternoon rays, nor will the congregation be baked by them in the middle of the day. All these elements of good function, if anticipated, can actually enhance the final appearance of a church.

Finally, there is the importance of integration of design and structure—of establishing and maintaining throughout the church what has been called the logic of structure. For this, the construction must be *honest* from the ground up. Every decorative detail, every finishing feature, must be true to the construction. For instance, a true brick arch is a noble sight, while a steel-supported arch merely faced with brick without regard to the logic of brick-arch construction, contradicts this logic and confuses it with that of steel structure. Materials used in a way contrary to their intrinsic nature, violate the integrity of design and structure. The spiritual and moral effectiveness of your church will be weakened by all falseness.

This is where the "clearness" and "plainness" of our text from the "Book of Common Prayer" are so important. These words are not used to mean emptiness, but rather freedom from essentials and pretensions. They do not mean lack of adornment, but merely avoidance of meaningless adornment. The greatest architecture always has been meaningful; but in copying great architecture there is danger of losing it—for building methods have changed, and producing the "look" of an old structural system with the methods and materials of today just doesn't add up to the real thing.

With an understanding of integration of design and structure should come an understanding of the best of modern architecture. Unfortunately the "modern" style has often been misinterpreted. Like great architectural styles of the past, it has been subject to thoughtless imitation. Some people think that to be modern a building must have glass walls, or a flat roof or no decoration. This represents superficial thinking. True modern is creative design and construction, the one true to the other and both true to the materials used—with all serving the considered purposes of the building. It follows that if these are your aims, you will almost surely build well.

And when my opportunity comes to serve on a building committee—well, I propose to take the assignment as seriously and devotedly as you are taking yours. THE END

how we did it

A Rose on the Altar

FOR each baby born to a congregation member during the week we place a fresh red rose on the altar, before Sunday services. During the prelude the organist will play a lullaby in honor of the new-born. Pertinent statistics will be in the weekly bulletin, distributed with the program. After the service, the rose and a bulletin are taken to the parents.—Mrs. John Paul Jones, First Methodist Church, Joplin, Mo.

Advertising on Bags

HERE'S how we advertise coming events for practically nothing. We secure a quantity of paper bags from merchants in town. Using our duplicating machine, we print an illustrated notice on the bags, return them to the storekeepers and they use them in the usual manner. In this way, news of a function is quickly spread throughout the parish.—Rev. Lyle Love, Friends Church, Friendsville, Tenn.

Scrap Iron Hymnals

WE needed new hymnals but didn't have the money for them. Being a rural church, many of the fund-raising ideas used in urban churches do not work for us. But this is how we got the books. We gathered up all the scrap iron we could find—old plow tools, worn-out machinery and engines, old radiators, etc.—and sold it. Four men worked two days hauling the stuff away and we raised enough money to buy 100 new hymnals.—Rev. Keith L. Smith, Walnut Grove Methodist Church, Fulton, Ky.

Make It a Game

THOSE who have worked with early teenagers know there are times when it is difficult to "hold 'em down." It was so with our junior choir until we hit on this idea: Run the rehearsals like a basketball game. Thus, when everybody is attentive and cooperative "the ball is in play"; any abstraction "stops the clock" or causes "time out." This makes for 30 minutes of profitable musical training. Then we repair to the gym for an actual ball game.—George Berry, Evangelical United Brethren Church, Longview, Ill.

Silencing Noisy Stairs

FOR some time, no one seemed to be able to solve the problem of noisy steps leading to the balcony. Carpet treads might have worked, but they were neither economical for us or entirely safe. Hard rubber treads did not muffle the sound sufficiently. Solution: we bought foam rubber (as used under carpets to prevent sliding); the sexton cut it to size and fastened the pieces under the rubber

treads. It was quite inexpensive and the result is entirely satisfactory.—Rev. Alfred L. Creager, Trinity (E. & R.) Church, Collegeville, Pa.

Beloved Windows

WHEN we decided to build a new church, the question arose: "What will we do with our beloved memorial, stained glass windows?" Our new building will be Colonial with clear glass windows. The happy solution: we made colored prints of the windows and these will be displayed in the narthex of the new building as permanent memorials and gratitude to those who donated them 50 years ago.—First Congregational Church, Muskegon, Mich.

"Machinery" Out of Sight

WE are a small congregation and our church office must also serve the minister as a place for personal counseling. It was feared that the filing cabinets might be a mundane distraction for troubled folks who come for spiritual help. The solution was to have them built into the wall so that all the visitor sees are the inconspicuous ends. This prevents the room from looking like a busy office and more like a place for spiritual solace.—Pleasant Valley Community Church, Osceola, Ind.

Hats and Coats

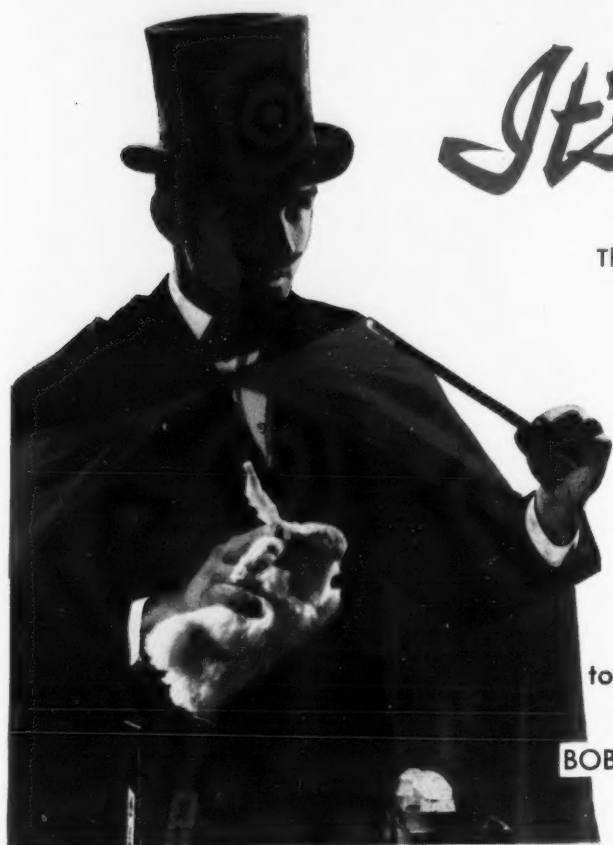
IT is not inspiring for a newcomer to be greeted by the sight of piled-up hats and coats as he steps into the church. In our new building the coatrooms are near the entrance but out of sight. Ushers keep a sharp lookout for male newcomers and direct them to the rooms. This also gives the ushers the opportunity of welcoming and chatting for a minute with strangers.—Clifton Lutheran Church, Marblehead, Mass.

Gift Basket

THE Sunday-school class I teach has a pleasant method of raising money for flowers and other incidentals. We pass a gift basket from member to member. A small gift (homemade or bought), the class roster, and a small bank are placed in the basket. The receiver keeps the gift and places the amount she thinks it is worth in the bank. Then she places another gift in the basket and passes it on to the next member on the roll. But, first, she writes on the roll the date she received the basket and the date she passed it on. The basket must be passed on within four days.—Mrs. Thelma Turner Tidwell, First Baptist Church, Brownwood, Texas.

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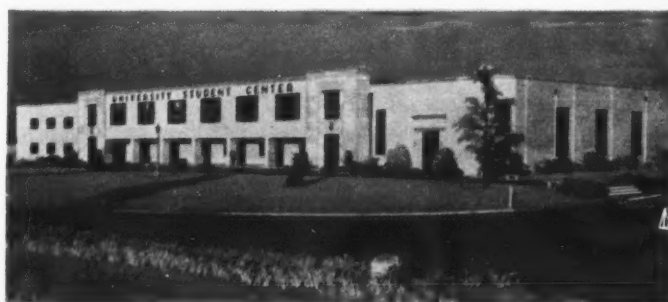
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